

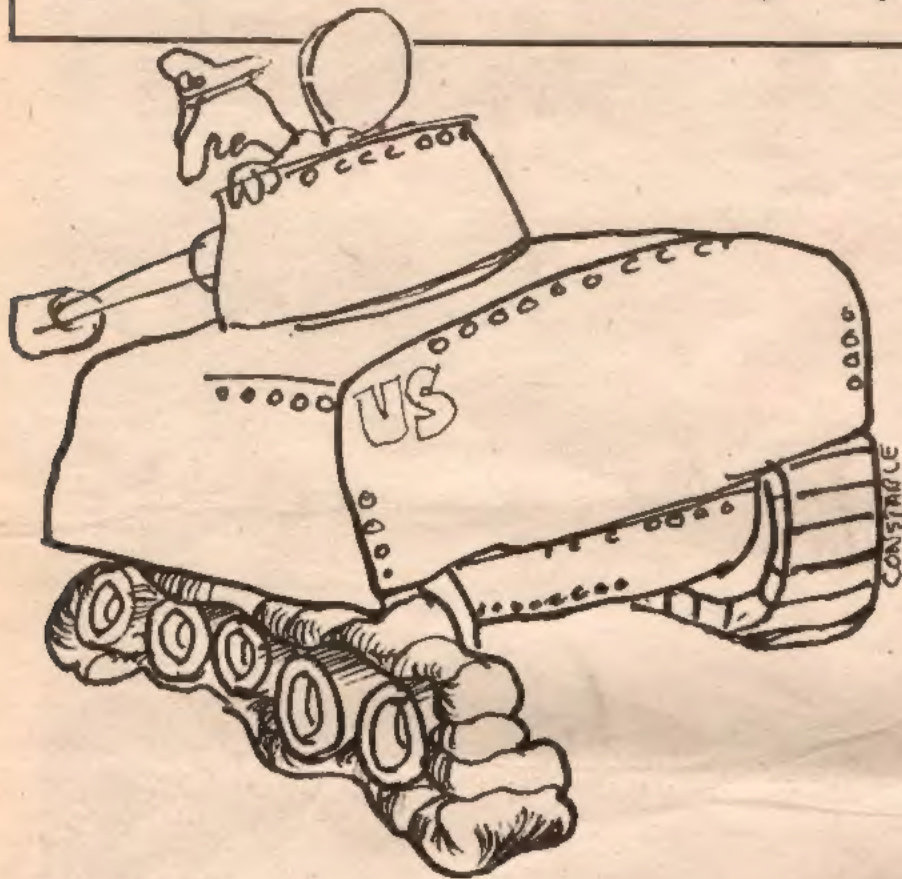
# guerilla

mariposa  
gay manifesto  
wacheea

volume two number five / twenty five cents / july 14 1971



# ANTI-WAR: The Continuing Story



The majority of America's anti-war forces are presently divided into two national coalitions, both of which originated from the monthly moratoriums of the fall of 1969. Since then, The People's Coalition for Peace and Justice (PCPJ) and The National Peace Action Committee (NPAC) co-sponsored the Spring Offensive in Washington D.C. and recently each held its respective national conference.

The greatest distinction between the two coalitions is that of strategy and tactics. PCPJ has embraced a general policy of multi-issues, including the \$6500 guaranteed annual income, and an end to political repression, racism, and the Vietnam war. PCPJ also embraces a wide variety of tactical methods, such as boycotts, civil disobedience, and mass rallies. NPAC has only encouraged dissent within the

system, such as mass rallies, marches, and Congressional lobbying on the sole issue of "set the date" for withdrawal from Vietnam. I attended the Milwaukee conference of the PCPJ June 25-27. NPAC held its conference a week later in New York City.

The PCPJ conference organized itself around three structures: the plenary (open forum) including everyone present, the constituencies or workshops (labor, welfare rights, etc.), and regional groups. The plenary sessions were used for purposes of general discussion and voting on proposals. The constituencies contributed their specific proposals and voted on others distributed in the plenary. Regional groups dealt with local issues, local structures, and voted on plenary proposals.

As a result of the ten thousand people arrested during Mayday week, massive and small group civil disobedience was accepted as the tactic most likely to succeed in gaining a meaningful commitment from those participating and in influencing the government, regardless of the specific branch.

Secondly, the Pentagon Papers were viewed as a scandal on administrations of both parties, showing to the entire world the dishonesty of the American government with its people. The vocally established consensus of the conference was that publication of the Pentagon Papers and the attempt by the government to prevent their publication, the Calley trial, and the faltering state of the economy, all contribute to a unique situation in which the Nixon administration finds itself attacked from almost every area of society. The credibility of the Nixon administration has reached the point where it surpasses the depths of disbelief attained by Lyndon Johnson just before he backed out of the 1968 election. Maybe Mr. Nixon, following his predecessor's lead, will do the same.

Most of the workshop and regional

proposals were accepted in the plenary sessions. These proposals ranged in subject matter from leadership guidelines to specific demonstration dates. Boycotts were endorsed against Standard Oil, General Motors, and against specific aspects of Thanksgiving and Christmas. The coalition also voted to support probable strikes by steel and telephone workers. Three specific dates were set jointly by PCPJ, NPAC, and union leaders for future demonstrations: 1) August 8 - 9, commemoration of destruction of Hiroshima and Nagasaki 2) October 13, national moratorium on business as usual 3) November 6, massive demonstrations in the streets of selected cities.

National Welfare Rights organizations will converge on Congress when it resumes in the fall to lobby for the defeat of the Family Assistance Plan, which they consider inadequate. Organizers of this demonstration have warned that civil disobedience may be expected. PCPJ has called for an August 7 demonstration in support of Angela Davis, and for support for the Chicanos' ambitious 600 mile march from the Mexican border to Sacramento.

Few of the five hundred plus delegates were the typical, under 21, slogan-shouting youth usually comprising most mass demonstrations. The majority were 25 or over and rather straight looking. Influence of trade unionists and traditional Marxists ran very high. The few blacks at the conference participated mainly in the welfare rights group.

Possibly the most atypical group present was the New American Movement, a number of Berkeley ex-students and professors who have put together what they hope will constitute a third political party, uniting the new left into a viable political force. The group will attempt to appeal to radicals, blacks, the poor, and, of course, the working class.

ANTI-WAR FORCES, GET IT TOGETHER.

Paul Manoff

## a guerilla fairy tale



Scene: the corner of Yonge and Wellesley St. Toronto, in front of the Bank of Commerce and Ontario Consumers Protection Bureau. Across the street from the Toronto Dominion Bank.

It is a Friday night about 10 p.m. A man in his early twenties is selling Guerilla newspapers. He is barefooted and wearing a Guerilla t-shirt.

A beautiful girl in hot pants and carrying a basket of roses comes down the street.

Girl How would you like to give a free rose with each Guerilla?

Dealer Pardon me.

Girl Oh, I am giving all these roses away. I made enough this week and I get them wholesale.

(Pause)

It will ruin the business of the other flower sellers though.

Couple comes up the street.

Girl Have a free rose.

Couple Thank you.

Dealer smiles

Dealer Do you find some people don't take them?

Girl Yes. (Continues giving away flowers) People are always suspicious.

Someone offered a flower says no thank you.

Dealer What do you mean no? This girl offers you something free and you dare say no. May lightning strike you dead.

Girl continues to give away flowers. People are rather surprised at the whole idea. The Guerilla dealer stops

trying to sell because this means more to him.

Someone asks what the gimmick of giving away flowers is.

Dealer There is no gimmick. This is in the name of humanity. For love.

Girl is now left with one flower. The few who said no were verbally attacked by the Guerilla dealer.

Dealer You should give the last one to a policeman. You know, if a cop comes by, flag the car down and when he opens the window give him the flower.

The two begin to watch for a police car.

Dealer Where do you get the flowers?

Girl I work in a flower shop in the Market. I sell flowers to the other flower sellers. . . It is getting cold tonite and I was supposed to meet someone here.

Dealer Why don't you call up the police and ask them to send one here?

Girl That isn't to nice.

(Silence)

Girl Where are the police? How can they protect us if they aren't around. Never around when you need them.

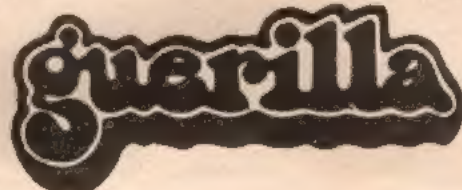
Dealer Not enough bars at this corner.

(More silence. People keep walking by.)

One man with a girl sees the basket and peers into it. He is smiling.

The flower girl looks up and sees him smiling. She decides, oh hell, and gives him the last flower. The man says thanks and leaves with his girl.

Two minutes later two police cars drive by.



201 Queen St. E

Staff this issue: Mike Consable, Froosh, Dandormah, Chuck, Bill, Saunders, Doug Austen, Ellen Kasher, Peter Kuiper, Jose Kaufman, Walter Klepac, Lucy Katzberg, Brian Stevenson, Dmytrenko, Walter, Peter Janega, Judy Peck, Stephanie, Bill Hogan, John Pauter, Rick Curtis, Roger Carter, Dan Everet, Bob, Ross Hayball, Charlie Dobie, Free (in spirit) Bob Fortier, John Williams, George Longley, David O'Halloran, Lloyd Chesley, Alex, John the Printer, Tom Needham, Sonny Cook, Valerie, Olga, Donna, Nancey, Chris Gushikoff,





## short bursts



LOTS OF STEEL AND WIRE  
WHERE THE TREES USED TO BE

A long time back, most of the papers carried the news that the Metro Police Commission wanted to erect a new police radio tower. The site chosen was Winston Churchill Park, at Spadina and St. Clair — which is now a very nice place to have a picnic, watch the kids having fun on the playground equipment, or just lie in the sun on the grass.

Rather than ruin the park area, it was suggested that the Commission might consider building instead in a nearby ravine, which has been pretty much ruined by land-fill and garbage already.

It came as no surprise last week to learn that the consulting engineer which the Police Commission hired has told the Ontario Municipal Board that the alternate site would double the cost of the tower. The Police are also worried that the tower could, if built in the ravine, be struck by objects thrown from a nearby bridge.

Which sounds pretty facile. No matter where the thing goes, it won't win any popularity contests, especially if it gets plunked in the middle of the park.

### 3,500 ON SMACK IN BRITISH COLUMBIA

Dr. W.G. McClure, the registrar of the Provincial College of Physicians and Surgeons, has stated that the rate of heroin addiction in B.C. is now at the "crisis" stage. He also pointed out that the College is "powerless to effectively treat these people."

The College of Physicians and Surgeons a year ago called for the setting up of local treatment centres, with extended laboratory facilities and a central registry of patient records. See Dr. David's article elsewhere in this paper, for a little bit of perspective on this "crisis." Dr. McClure wants help from the government to rehabilitate those addicted.

### TWO DOWN; MORE TO GO

Alderman Paul Cosgrove, out in Scarborough, has charged George Hogarth, chairman of the borough's committee of adjustment with "improper action" concerning a zoning application. Mr. Hogarth had acted as salesman on two parcels of land which a developer was interested in getting — for more high-rises. Sound familiar?

Lawyer James Taylor appeared before council on Hogarth's behalf, and said that Mr. Cosgrove, because of his charges, put the man's "reputation and character in jeopardy and that's not fair."

Not fair? Maybe possible conflict of interest is fair? Meanwhile, those high-rises are indeed being built...

### WHO'S GOT THE KEY THIS WEEK?

When the government changed in Saskatchewan a while ago, the locks on many of the doors of the legislative building were changed too. Jack Reid, the deputy minister of public works, said that it was felt that better security was required in the building. "This seemed like the ideal time with the change of government."

Right on, Jack. And don't let them back in, either.

# WACHEEA<sup>3</sup> guerilla

## BIRTH OF A COMMUNITY

*"Though sympathetic to the problems of transient youth, practical considerations make it impossible for the University to accede to the Grass Roots request."*

*from a statement issued  
by Dr. John H. Sword,  
Acting President of the  
University of Toronto  
July 9, 1971.*

Grass Roots, over the last six months, has learned the hard way that the bureaucracy does not want people to control their own lives. Would that such ideas become popular the present power structure would disintegrate. Thus, when "community control" is proposed, practical considerations must be applied, as has been the case for Wacheea time and again.

At 2:00 pm on Saturday, July 10, with an invitation from the Student's Administrative Council (SAC) and the Graduate Students' Union (GSU) and some faculty members, Wacheea occupied Observatory Hill, the proposed site.

Hippies drifted in from highways, hostels and homes. They came from Florida, Vancouver and around the corner (me).

Large tents had been set up by Grass Roots and some people had their own tents. People lay back on blankets, sleeping bags and grass. They talked and sang and, of course, played firsbee. A Wacheea Events bulletin board carries notices about education programmes, entertainment, maps and some blank paper for suggestions.

At four o'clock Grass Roots and SAC held a press conference. They emphasized the obligation of the University of Toronto to be responsive to the needs of the community. The concept of Wacheea was defined as a park controlled by the people who participate in its activities; as an experiment in creating a dynamic community and an attempt by young people to deal with their own transiency in a creative and useful way. And in regard to the University administration, that they are denying the social role that all Universities should and must play; that U of T seeks to maintain the image of the ivory tower university — which is elitist.

Wacheea has been promised an Opportunities for Youth grant, but the government is quick to withdraw their money when a project becomes so effective as to cause political embarrassment. (Prairie Fire, Georgia Straight). On the same day as the occupation of Observatory Hill, thirteen downtown community projects formed a coalition to exchange information, provide mutual support and protect each other from government retaliation. The Coalition immediately issued a statement of support for Wacheea.

A band played some good heavy R&R for a couple hours and after that free food was served. By then people had become noticeably more together.

### WACHEEA DEMOCRACY

After dinner the first Wacheea general council meeting was called. It started with chanting after which Grass Roots people briefly laid down the history of Wacheea's development and the events leading up to the occupation.

Transient brothers and sisters asked questions like, "Why has Wacheea been refused a site?" and "What if the money



gets cut off?" The urgency of the occupation situation necessitated the immediate practice of Democratic Collectivity, the importance of which was brought out later in the meeting. The first thing resolved was — "Now that we're here, we're going to stay; resistance to the Man! The sense of community was solid.

Then came long discussions on structure and organization, security (with emphasis on participation of women), medical, education programmes and sanitation.

At the end of the meeting Canadian and American flags were taken down and up the flagpole ran three more appropriate flags; Wacheea, NLF, and the flag of the Quebec Patriots.

In the darkness of night several films were shown. The day was almost over.

Sword sent a messenger to Wacheea to bring back with him representatives of Grass Roots, SAC and GSU.

### WACHEEA IN OPERATION

The big question in the mind of all those involved in the conception of Wacheea was: Will transient youth, many aimless and alienated, be able or willing to relate to a community? Is there an interest? Apparently the answer is yes, at least so far. All over the site freaks were really getting into things; volunteering for cooking, first aid and security. Educationally a number of workshops are already set up; Photography, Crafts, Astrology, Leathercrafts, and Theatre.

The second general council meeting was primarily concerned with the threat of police confrontation. Would there be any? Representatives of Grass Roots, SAC, GSU and the transient community were chosen to meet with Sword. The community again agreed to hold their

ground. An "almost" lawyer spoke on the penalties individuals might face if busted on offences like trespassing, obstruction of police, assault and resisting arrest. A member of American Youth in Yorkville announced that his group would come to support a show of strength. This was an emotional high point in the meeting and every smile said, "We're really getting it together." "Some groups of freaks went out to solicit more support for Wacheea. I went to Rochdale. By the time I got back there was a two page press statement from Sword on the bulletin board. It started out like his previous statement, telling about how the University is doing all it can to find another site and how Observatory Hill is too small a site to accommodate as many people Wacheea may attract, blah, blah — but here's the last paragraph...

"The University of Toronto will permit the Wacheea Project to remain on campus for a limited period, during which time it hopes the Mercer site, or some alternative site will become available, failing this the front campus will be vacated."

...and so class (oppressed)

We learned Sunday about the power we have when we stand together. Singing Power to the People had a little more meaning that night.

Now we have the rest of the summer to learn how to use what we've won. We have to learn how to work together, to teach each other. We're going to make mistakes and we've got to learn from these mistakes. We are going to have to pick up our garbage. We're going to have to deal with narks and always be together enough to be as strong as we were Sunday. We all have to be leaders, because otherwise all of us won't share equal power. We have to say what we think. Um...does anybody want to work on a Wacheea newspaper?



# guerilla 4 let's play ball with our mayor

## one...

Guerilla received a call on Sunday morning from Tom Blood, an Irishman, who was present at the Orange Parade Saturday afternoon.

Some time ago, Tom and some friends formed a loose association called "The Group for Peace in Ireland" — this is the second year that members have passed out leaflets in and around the Orange parade route. These leaflets were designed to present to on-lookers the story of what the Orange Lodge means to Irish Catholics, in relation to the problems between Catholics and Protestants in Ireland.

Trouble in Belfast and Londonderry between the two religious groups has been increasing over the last years — British troops have been called in to "keep the peace," and there has been a lot of bloodshed on all sides. North

American newspapers have been reporting on clashed for a long time, although attention and interest seem to have fallen off lately.

Dennis, a member of "The Group for Peace in Ireland" was handing out leaflets to the crowd near the reviewing stand late Saturday afternoon. Mayor Dennison was on the reviewing stand in full regalia. After watching Dennis leafletting, the good Mayor asked a policeman stationed by the stand to "take those things away from that man", referring to the handbills Dennis had with him. The policeman politely refused the Mayor's request, pointing out that Dennis was free to leaflet anything he wanted to, no matter what the gathering was about. And so Dennis continued to distribute the information among the people who were there to watch the Orange display.

According to Tom Blood, leafletting on the 12th of July last year was met with similar hostility. Threats were made to a half a dozen of its members, and therefore many felt reluctant to try to present the other side of the Orange Lodge's activities at this year's gathering.

However, some of the Group decided to distribute the information anyway — mostly those "who didn't have wives and families to worry about," according to one group member.

Mayor Dennison's action is strange, to say the least. Quiet dissent is still permissible in Toronto, isn't it?

Tom Blood has promised to write an article for this paper concerning the Orange Lodge, and will research it hopefully in time for the next issue. In the meantime, check the article about Dennison's comments at the gathering of Portuguese Democrats at City Hall last week. Seems our Mayor is plagued with "hoof-IN-mouth" disease

## two...

On June 10, when the Portuguese flag was being raised in Nathan Philips Square as part of the ceremonies of Portugal Week, a group of Portuguese democrats carrying signs, peacefully protested against the fascist regime in Portugal.

While attending this ceremony organized by sympathisers of that regime, Toronto Mayor William Dennison criticized this group of democrats. "Leave those differences behind you", he told the group. "Start out afresh to do something for Canada and by so doing so you will be doing something for yourselves."

We strongly protest against this biased attitude of Mayor Dennison. We want to make quite clear that we are not only concerned with the problems of our mother country. As far as our status as immigrants will allow us, we try to participate in the development of Canada and to contribute to world peace.

Is it not sufficient proof of our participation in the life of this hospitable country that received us (and of which many amongst us have already become citizens) the fact that we use the democratic laws we now enjoy to express our contempt for the Caetano regime — a regime that has time and again been condemned by most United Nations members, Canada included, for not heed the Universal Declaration of Human Rights?

Is Mayor Dennison suggesting that we give up our own identity and that we remain silent towards a regime that only recently attacked

a sovereign country, so jeopardising world peace? Is he suggesting that we remain silent about a regime that will not allow its citizens the organization or political parties, will not allow the right to vote, will not allow freedom of the press? Is he suggesting that we remain silent about a regime that, because of a lack of economic planning and because of its own corruption, has forced more than two million people to look for better economic conditions elsewhere, leaving behind all that they held most dear?

Our Portuguese democratic members do not intend to be recognized only as hard-working, honest and law-abiding people. We intend to participate in a world where ALL are able to live freely and democratically.

Portuguese Canadian Democratic Association

## three strikes



# you're out!

## (soon)

### WORLD PEACE DAY JULY 21 GOD'S BIRTHDAY

All Over the World People will Be United In this Observance

We Can Be United With Them

**July 18**  
Hanlan's Point  
2pm - 9pm  
Theg and other theatre groups  
Music by some fine musicians  
Singing, Dancing and Chanting

**July 21**  
Wachusa Park  
(in front of Hart House)  
6pm - 10pm  
Keith McKie, Moses, Gord Lowe, Alexis + Others  
Bring food to share and celebrate

## Ron Silly says:

# "GET THE LEAD OUT!"

SEND IN THOSE CARTOONS FOR A SPECIAL

*guerilla*

### COMIX ISSUE

TO: BOB FORTIER  
35 SULLIVAN ST.  
TORONTO ONT.

**NOTE: ALL CARTOONS SHOULD BE IN PEN AND INK OR PENTEL AND NOT LARGER THAN 10 X 15 INCHES.**

**SUGGESTED TOPIC:**  
HEAD • DOPE • ECOLOGY • POLITICAL • ADVENTURE • SEX • OR • ANY LIL' OL' THING YOU THINK OF!



## short bursts

KILL TWO BIRDS  
WITH ONE STONE?

This little gem of medical wisdom appeared in the "Dr. Lamb's Explains" column in the Tely last week, in answer to a reader who wrote in to complain about... well, "Guerilla" is a clean-thinking paper, friends. Just read what the good doctor wrote:

I don't usually recommend the regular use of alcohol. However, there are certain medical indications for it.

If two bottles of beer at night have relieved your constipation, that is better than becoming a slave to the laxative habit.

Beer should not replace developing a good bowel habit and a proper diet. It also has lots of calories. Perhaps this is no problem to you but for some people it is.

Beer does not cause cancer.

DON'T LET 'ER EAT CAKE!

A judge ruled last week in Brighton that if a man takes a woman out to dine, it is his duty to foot the bill. A man was with Mrs. Violet Sullivan, 43, when she ordered a meal in a restaurant. During the meal, the man excused himself to go to the washroom — and never returned. Mrs. Sullivan was charged with obtaining the meal by deception.

But the court ruled that a "woman who goes to a restaurant with a man can reasonably expect her escort to pay — even in 1971."

NICE JOB, CONSTABLE MALACAVIC

Kathleen Kelly is a forty-year-old woman whose drug addiction record goes back 11 years. Last week, she was sent to the pen for five years for selling a cap of heroin to an undercover cop.

Constable Thomas Malacavic got right out of the police academy and into his grubbies to pose as a cabdriver, just plain "Tommy", and thus to round up the users in the Jarvis-Dundas area two summers ago. Other folk were nabbed by Constable Malacavic, for dealings over an eight-month period.

Mrs. Kelly could have received a life sentence.

"HOW DRY I AM"

The following letter appeared in a Toronto paper recently, signed by the Chief Commissioner, for the Liquor Control Board of Ontario:

On behalf of the Liquor Control Board of Ontario I would like to apologize through your newspaper for the large number of items that are "temporarily out of stock" in many of our stores.

Whilst we must accept the responsibility for the present position, I would like your readers and their friends to know that the reason for so many empty bins at this time is beyond our control.

Unfortunately, shipments from Europe which normally would have arrived here in April and early May are only just beginning to reach us because some of our suppliers could not meet the necessary shipping schedules...

We can only say that we regret the inconvenience cause to so many people and we will try to see that it does not happen again.

GEORGE KITCHING,  
Chief Commissioner,  
L.C.B.O.

# HOMES versus HIGHRISE

As of this writing you will probably have heard of South of St. James Town tenants picketing developer Phillip Roth's home on Monday. Details of the ruckus at 1 Reddick Court will appear in the next issue.

But this incident is only one of many that started to happen several years ago. We can call them the "St. James Town Saga of Sin."

The saga started when slum landlords began moving into the area between Yonge Street and the Don River, Bloor Street East and the lakeshore. Everybody knows that they let the area go to pot. Most of them were interested in the quick buck from flophouses for transients.

The side effects of this were more subtle and more disturbing.

As the neighbourhood appearance deteriorated, so did its property value.

This meant that many people couldn't sell because they would not be able to get enough money for a better home in an obviously more expensive area of Toronto. This also made people clutch at the best offer that happened to come along, even though it meant they would have to give up some freedom and live in apartments.

This situation was a powerful temptation for big-time developers. Big-time developers have three things that other types of developers do not have — prestige and confidence of City Hall support, lots of money to buy out homes at slightly better than the dirt cheap prices of small-time landlords, and comprehensive plans for the area.

So the Meridian Group of developers moved in with their concept of St. James Town — a grassless, parkless, high population density jungle of asphalt and concrete sardine tins called high-rise apartments.

People living in the area (Wellesley East and Bleecker) became alarmed at what was happening around them and had their fears confirmed when St. James Town East appeared. About 15,000 people now inhabit an area of less than 100 acres.

In any event, a philanthropist stepped into the picture — Alderman John Sewell of Ward Seven, the scene of the crime. Meridian had bought a whole bunch of houses and Sewell was able to lease about 20 of them.

They lie on Bleecker, Ontario and Aberdeen Streets. Sewell, in turn,

sub-let them to the original owners. This had the initial effect of keeping city housing inspectors off people's backs while they began to organize ways and means of improving their property. Sewell, apparently well off, let the people pay rent within their own budgets while he paid the difference.

Area residents and tenants have not only been fixing up their places but they have also been organizing themselves on a democratic, community-oriented basis. One such body formed is the South of St. James Town Tenants Association, which was incorporated last year as a non-profit organization.

They no longer need Sewell.

And Meridian refuses to release Sewell from leaseholdship.

The plot thickens at this point because Meridian has ordered a whole bunch of Bleecker Street residents to clear out by August 31 — in particular, people living at numbers 43, 45, 51, 71, 103, 119 and 123; people refuse to move.

Meridian, moreover, has decided to cut down John Sewell (Satan to them).

Roberta Sankey, of the South of St. James Town Tenants Association, told Guerilla recently, "Meridian told Sewell that if we are not out by August 31, they will charge him \$100 per tenant per day" that they stay after that time. That could run to \$2,000 a day and would soon bankrupt Sewell.

This would force Sewell to sell all of his property so that he could declare personal bankruptcy. But this would force him to resign from City Council. One of the qualifications for aldermanship is that you own private property — i.e., a house.

According to Mrs. Sankey, Sewell "thinks he has a good chance of getting out of that" because of "impossible contract." He has lawyers working on this, but there has been no legal decision.

In the meantime, the South of St. James Town people are tired of Meridian's "ignore-them-and-maybe-they-will-go-away" approach, and is trying to jar something loose with actions like picketing Phillip Roth's home.

Roth is a big shareholder of Meridian and is the owner of Rose Park Investments, one of the firms included in the Meridian Group. It is his firm that owns the above-mentioned Bleecker homes.

But this action is only one of an



already long line of actions.

"They were supposed to tear down six houses on Bleecker Street in May," Mrs. Sankey said, but she speculates that the tenant association solidarity foiled that move. This statement is supported by a special City Council Parks, Recreation and Property Committee meeting on St. James Town on May 20th. About 100 St. James Town area persons attended and it ended in a shouting match.

On June 29 and July 2, the London Life Insurance Company at Bay and Richmond Streets was picketed by the South of St. James Town Tenants Association. Roberta Sankey explained, "They have a \$12,500,000 mortgage on St. James Town, so we thought they had enough power to say something (regarding eviction)."

The association continues its action July 15th, when a public meeting organized by the Committee of Rate-payers' and Residents' Associations (CORRA) gets underway at City Hall.

Mrs. Sankey has told Guerilla that most of their placards and signs have been donated free as the association limps along on a shoe-string budget. Anyone wanting to help in any way should contact Bob and Roberta Sankey at 51 Bleecker Street, phone 925-5073.

Meanwhile, August 31st is getting closer.

## People's Park or Parking Lot?

Once again the People's Park project of St. Jamestown has been delayed by legal wrangling from the Meridian Development Corp'n. After months of negotiating, a tentative lease was agreed upon for the period roughly between June 15th and November 15th.

Before June 25th, Mr. W.F. Manthorpe of the Meridian Group gave the Commissioner of Parks and Recreation permission to enter onto the site in advance of the completion of the lease in order to prepare it as a park. When the Commissioner met with the project workers, it was his suggestion that fill was needed on the site because of the bricks and broken glass that was littered all over the land. From June 28th to July 5th, approximately four thousand cubic yards of clean fill was dumped on the land in strict accordance to a site plan that had been agreed upon between the project workers and the commissioner.

A Department of Parks and Recreation bulldozer was on the site the whole time as well as the area supervisor and other officials of the Department who supervised the dumping. In order to aid the work, the Department also placed No Parking signs all along the borders of the park. This had been agreed to in a phone call by Meridian to the local

police precinct.

On July 6th, Mr. Vince, the Meridian property manager, attempted to evict the project workers from a house on the site although Mr. Manthorpe had already agreed to their occupancy of the house. A phone call to Mr. Manthorpe, however, straightened this out.

In a surprise visit to the City Executive Council, Mr. Manthorpe complained that the project workers had no authorization to dump fill on the site and that the city was going to pay to have the 8,000 cubic yards of fill he alleged were on the site removed. All the straight papers immediately picked up on this stating that the project workers had jumped the gun on the park when in fact, they had been working with the Parks Department which had permission from Mr. Manthorpe in a letter dated June 4th.

As a result of all this, the project workers have now lost their authorization to be on the property from the Parks Commissioner for another two weeks until the lease is signed. As well, Meridian has stated that the No Parking signs are illegal and people have already started once again to park their cars on the land.

It is quite clear that the project workers were legally in the right in

starting work on their park and were acting in good faith according to the terms of the proposed lease when Meridian complained to City Council. The day afterwards, Mr. Dennison, Mr. O'Donahue, Mr. Manthorpe, and the Parks Commissioner visited the site with some of the project workers and all agreed that the fill was nowhere near the amount alleged by Mr. Manthorpe and that the Park look like it was starting to take shape.

It becomes increasingly clear then, that this is simply a delaying tactic by Meridian. Every day that work on the park is delayed is another day that the people of St. Jamestown don't have its use for their enjoyment. It is already the middle of July and this new delay could mean that the park won't be completed until the middle of August. If Meridian is really serious about giving this land for the people of St. Jamestown to use as a park, they should let the work continue now, and not delay it until the summer is over. However, I feel that Meridian never seriously considered that a park could be built in the time allowed and now that it looks like it might happen, they are willing to use every legal loophole they can find to delay its completion until its usefulness is over.

Rick Curtis



# ISLAND NEWS

It was Old Boy night on Wards Island, last Tuesday night, one week to the day after the islanders got the good news from Metro Council. Alderman David Rotenberg, with such sidemen as Metro Chairman Ab Campbell and Parks, Commissioner Tommy Thompson in tow, came over on the 7:45 ferry to Meet the People. Island residents were still pinching themselves to see if it was really true — a virtually indefinite stay of execution for their 258 tiny homes. The Toronto Island Residents' Association (TIRA) had been girding itself for a long legal battle founded largely on various delaying tactics. But suddenly, on Tuesday the twenty-ninth of June, the fight was abruptly over before the first blow, and the stupefied islanders came home with a far better deal than they had dared hope for. (See last week's issue)

That particular afternoon in Metro Council chambers provided as good a short course on the current state of Metro politics as one is likely to get.

It was obvious to observers at that meeting that the decisive 16 to 8 vote for extension of the Island leases was almost entirely the result of a virtuoso performance by Alderman David Rotenberg in Council, and behind the scenes, the consistently good behaviour of the Toronto Island Residents' Association (TIRA) undoubtedly helped, too. TIRA, after all, is not one of those troublesomely radical ratepayer groups, and it had a lot of sentiment for the Islands to draw on that no ordinary citizens' group could count on.

How else to explain the passionate defense of "the island way of life" by former islander June Marks, who has been somewhat less cordial to other community groups during her current term. Rotenberg's role is even more interesting.

No Johnny-come-lately to the Island cause, he has consistently voted against demolition of Island properties throughout his eleven years on Council. The Island has become a sort of pet project of his, somewhat curiously since it in no way touches his particular Ward 11 domain. But his tour de force in Council made it again all too clear that

his influence pervades and prevails in many disparate areas of city and Metro politics.

So on the night the Boys came to the island it was Rotenberg who was greeted with cheers at the dock, it was Rotenberg who was officially welcomed by John Woodburn and proclaimed an honorary Island resident. A big sign said "Thank you for saving our Island home." They knew just who to thank. But Chairman Ab and Tommy Thompson and Irving Paisley (!) and Melvin Lastman (!!) and other assorted surprises came along, too. Politicians cannot afford to nurse their wounds

when they see a good thing going, and Rotenberg seems intent on milking the Island situation for some clever public relations. The name of the current game, as the Alderman only too well understands, is "citizen participation", and if Rotenberg can succeed in inflating Council's almost unwittingly just and sensible reversal of the Parks recommendation into a great victory for Community and People Power, then Rotenberg himself is magically transformed into a potential champion of all citizens groups. The Man Who Listens. A man could go far with a reputation like that.

Kathleen McDonnell

## Tek-Pak lock-out

Three women at Tek-Pak Distributors are locked out by the bosses for daring to organize a union in their office.

Last winter, Sheila Turney and Margo Miller approached CUGE, a small independent union, for help in organizing their office. On Wednesday, June 30th, the union was ratified and negotiations begun.

Working conditions at Tek-Pak had become intolerable and the new union concentrated on very basic rights. The women do not get coffee breaks or cumulative sick leave, and receive only 8 statutory holidays. Sheila remarked, "we are treated like typewriters and are shown no respect just because we are

women."

Money is not the major question at this point, although "it would be very nice if we got some", remarked Sheila.

The new union's demands were very modest, and were mainly restricted to the most minimal demands. The other major issue is the length of the work week. CUGE is demanding a reduction from 40 to 35 hours a week. Management's first move was to push for a 45 hour week!

On Monday morning when they arrived at work, the women discovered a lock-out notice on the door, and that 3 scabs had been brought in from a nearby office.

The arrogance of the company's

refusal to deal with the women angered them and they immediately set up a picket with the local CUGE reps., Pat Murphy and Ray Burden.

Sheila Turney phoned Women's Liberation Movement for support. Thursday morning a dozen women's liberationists and several men arrived to support the Tek-Pak workers. They demanded the immediate withdrawal of the scabs and a resumption of negotiations.

Asked by Guerilla what would happen next, one supporter replied, "we will continue to back these women. Anyone interested in joining with us can contact us at 964-9222 or 366-4544."

Lesley Towers



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## orange bananas

Does anyone remember Toronto of the late 40's and early 50's, say 1949? Visions of pre-war Terraplane business coupes, mello-roll ice cream cones, John Cameron Swayze and Orangemens' parades on the glorious twelfth? Well, there aren't too many Terraplanes left, the mello-roll has disappeared, and John Cameron Swayze is but a memory. Which leaves the Loyal Orange Lodge and its annual July twelfth parade, celebrating the victory of William of Orange over the Catholic forces of James II in 1689.

This is one memory of 1949 which still persists, however dimly. In the years since that time, Toronto has become filled with different races, religions, and living style and the Toronto that used to be virtually ruled by the Orange Lodge seems very remote indeed.

Actually, the extent of the power that these stern, proud patriots once held so recently is difficult for people not familiar with that time to grasp. The sense of loss and bewilderment that is reflected in the W.A.S.P. faces of these old people is somehow rather poignant. One gets the impression that this is their big outing of the year, their chance to march down Yonge St. in the chains of office as though they still meant something to the amused, occasionally smirking young people watching. Suddenly all girls are virgins and wear white Sunday dresses and carry open Bibles; all young men salute a faded old Union Jack and love to march in lockstep in a fife and drum corps. The



men are still military heroes who defended the Empire in its darkest hour.

This wishful thinking element is the main "raison d'être" of the whole ritual and it permeates every aspect. A slickly-dressed young man crosses the street carrying a restaurant coffee: he is intercepted by a policeman who pulls him back to the curb just in time to save him from a furious Orange parade marshal waving a sword. Apparently young punks don't interrupt an Orange parade without incurring the considerable, purple-faced wrath of a Loyal Patriot. Lumpy, elderly women

walk gamely with their lower jaws thrust out, Margaret Rutherford-style, looking straight ahead. Eight-year-old boys wearing white shirts, grey flannels and ties straggle along, carrying plastic play rifles. Drab, beaten-looking middle-aged men revel in the nostalgic camaraderie of singing old Lodge and locker room songs like "No Surrender," forgetting for the moment their sagging stomach, humiliating jobs, tyrannical, gouging families and the inescapable fact that in reality they are not dashing warriors, but defeated victims.

This, of course, is the crux of the tragedy. Although the Orange Lodge is an easy target — with its almost lugubrious bigotry and privilege-seeking — it's not the enemy. The men who belong to it have been ground down and betrayed by the same system that they support and cling to. They've had most of their savings cleaned out by inflation, they're chained to meaningless jobs, at the bottom of every pecking order, deceived by an entire lifetime-full of teachers, clergymen, and politicians into thinking that they live in the best of all possible worlds — and besides, there's no other alternative.

When we talk about "alienated Youth," all we really mean is that they're alienated from people like this. In other words, our frame of reference is backwards. The Orangeman is alienated from the present reality by the inevitable thrust of his culture.

Surely this is a deeper form of alienation than having long hair. The point here is that sooner or later, if we're serious about building a revolution, we are going to have to enlist (read "organize") many people with whom we now have relatively superficial differences.

John Williams

## dead water

The water at Kew Beach on Toronto's East side was polluted far above the acceptable government standard for safe swimming on at least two days last week, according to researchers at Pollution Probe's Core group.

Core (the community environmental branch of Pollution Probe), in co-ordination with ForWARD 9 — a ward 9 citizen's group, began readings in the area for the purpose of publishing a Pollution Index for the public. Samples are taken by Core's researchers three to four times a week at two locations on the beach — at the bases of Kenilworth and McLean Ave.

The Water Pollution Index is based on the coliform count (an approximation of the number of coliform bacteria colonies per 100 ml. of water). Some types of coliform bacteria are known to be disease causing: a high coliform count may mean that there is a dangerous level of these pathogens in the water. The maximum acceptable coliform count according to the Ontario Water Resources Commission is 1000.

On June 24, the average coliform count was 2263 at Kenilworth Ave. and 3850 at McLean Ave., both far in excess of the acceptable standard. On June 29 at Kenilworth Ave., the average count was 5100, an incredible five times the acceptable standard.

For further information contact Mark Rubin or Bob Gordon of the Core group, at 928-7150 or 928-7149.

## red press

The usually mediocre pages of the Vancouver Sun were brightened up a bit on Saturday, June 26th, by a two-page advertisement entitled "PRESIDENT KIM IL SUNG, GREAT LEADER OF 40 MILLION KOREANS, ANSWERS TO THE QUESTIONS RAISED BY THE DELEGATION OF THE DEMOCRATIC YOUTH LEAGUE OF FINLAND FOR THE 'KANSAN UUTISET' CENTRAL ORGAN OF THE COMMUNIST PARTY OF FINLAND."

The article explains in depth how the U.S. is supporting a fascist regime in South Korea and continually is threatening the security of North Korea.

"Last year alone, they made armed attacks on our side along the Military Demarcation Line on more than 2,000 occasions . . ."

"In March this year, the U.S. imperialists, for the purpose of testing their preparedness for another war in Korea, went so far as to stage a most provocative military exercise of airlifting massive aggression troops and combat material from the U.S. mainland to South Korea under the name of "Operation Focus Retina."

The whole article was disturbingly familiar (echoes of Vietnam) and produced considerable paranoia of renewal of the Korean War.

The Georgia Straight, after contacting every Communist organization and "sympathizer" group in town, plus the (South) Korean Consulate, could not discover who the "Friends of the Korean People" (the sponsors of the \$5,000 plus ad) were. Why was such a long and costly document published in the Vancouver Sun?

Sherlock, baby, where are you now that we need you?

## TELY FREEZES

Toronto Telegram publisher John Bassett has told officials of the Toronto Newspaper Guild that a wage freeze for Telegram employees is necessary for at least a year to prevent the newspaper from going out of business. In an informal meeting in his office July 6, Bassett offered to open the company's books to union auditors as proof that the Telegram has lost one million dollars in the past year. Bassett said the Telegram would discuss nothing but a one year extension of the present contract.

Other than his interest in the Telegram, Mr. Bassett controls CFTO-TV (channel 9) and is a major shareholder in Maple Leaf Gardens and

the Toronto Argos football team. These organizations are not losing money, and Bassett is not going broke. But if the Telegram is losing money, union officials wonder why he doesn't sell. An offer to purchase the newspaper was made last year by the Southam Newspaper chain, which owns the Ottawa Citizen, Calgary Herald, and the Vancouver Province, among other papers. Mr. Bassett must see some potential in the Telegram to voluntarily stand a million dollar loss to hang on to it.

Meanwhile, back at the Star. Paper handlers rejected their proposed contract by a vote of 22 to 7. They are

upset over the size of their pay boost, which compares unfavorably to that of other Star employees. The pressmen at the Star approved the contract by a 2/3 majority, but only after a hectic get-out-the-vote campaign by union leaders to offset discontent among the more active union members. The rejection by the Paper Handlers forces the Council of Toronto Newspaper Unions back to the bargaining table. A strike at the Star is unlikely, however, because the Newspaper Guild, even if it supports the Paper Handlers, probably could not keep its members from crossing picket lines.

Ernie Fusco

## STUDENT PRESS

A series of intermittent meetings culminated one Sunday a few months ago, in the famed Cabbagetown Tea Party here in the Guerilla office. We met to discuss the possibility of forming a press service for emerging "underground" high school papers.

Problems were rampant. We knew ourselves the hassles of trying to put out an independent paper. We also knew the tremendous aid the association with people and organizations would be.

The cavalry arrived. A seven thousand dollar grant from Opportunities for Youth.

With our papers we had encountered problems with distribution, financing, established authority, isolation as well

as lacks of staff, information, photography, graphics, and researched factual articles. If you've ever attempted such an endeavour or if you are or will be attempting such an endeavour, you know what I mean.

The Toronto Alternate Press Service was formed in order to aid the much needed development of an alternate press in Toronto's high schools which are notorious dead zones with regard to cerebral activity. It's about time someone began to make students aware of the nature of their society or at least encouraged them to open their eyes and take a look at the issues for themselves. It's about time someone began telling the truth, or at least the whole truth.

TAPS was formed with exactly such aims.

If you have run, are running, or will run an alternative independent newspaper, get in touch with us and share experiences. Also, at this time, we have formed an artist's co-operative to build up a bank of graphics of all genres and a photo co-op to amass photographs, both of which are areas in which there are sad deficits of material for the high school underground.

Writers, publishers, artists and photographers, get in touch with us here at 201 Queen Street East, room 301, or phone 863-1821.

Ciao, you all . . . . . TAPS.



The alternate community is a life university. It is a course in environmental sculpture and as we conceptualize a new way of doing things, so we translate these ideas into realities.

Our culture is unique in its lack of definition. It is almost fluid in this respect, and because of the near absence of any institutionalization processes to stifle this, it can develop smoothly as an evolutionary process. As we gain momentum in effecting our inspirations onto our lifestyle, we become more self-confident in the conviction that ours is truly a free culture.

Historically, the radical innovators in society have been channelled into the fine arts, technological, intellectual, militaristic, commercial, and religious endeavours. While these forms of creation were all necessary, the area of general social reorganization has not been encouraged. The men in power have always kept socio-political radicals at bay by downgrading their activities in direct contrast to the institutionalized support given to other creators.

The other endeavours have been hampered comparatively little by their institutions. Innovations are soon absorbed into the general cultural flow. But socio-political change is reduced to the thesis antithesis syndrome, an

irregular evolution of opposition to barriers and co-option of idealism.

The key to rapid evolution of varying forms of creation is the effectiveness in which that creation is communicated to the general public. Military, commercial, and technological inception is most fluid in this respect. They create power for the powerful. The fine arts and intellectual pursuits are a bit more dangerous. They can cause people to be sensitive to social ills. Therefore usually only the powerful and wealthy have been able to have free access to these areas and they don't have their full influence on the population.

In the field of socio-political change, creativity is stifled in its lack of free communication with the public. The government's hesitancy on our summer grant is only one example of many ways this is accomplished in the alternate press. As a communications medium, it will not be fostered by the established order, because that is the way to stop socio-political evolution — the way to stop its communication.

Since the inception of the Gutenberg press, constantly improving communications has accelerated the pace of social change. Now that this print communication is more accepted, we must now move into radio and tele-

vision. At all times, the successful innovators of change were those who could master the sophistication of the art of communications in their highest technological format. We of the alternate culture must realize the possibilities.

And this is not a communication only of thought that we should be concerned with. We are not armchair revolutionaries or theoreticians, but rather experimenters, and as such our deeds should be communicated as well. BECAUSE we have a strong sense of community this is communicated freely within the alternate culture. But what of our relation to the rest of society? Isn't part of the idea of the alternate culture to be an example to those outside of it? For the moment we hold the flame, but it is our responsibility to let others share its warmth. "The Establishment," "straight society" or whatever it is we are an alternative to, is composed of people who would be influenced by us, not only through mass media, but also through more personal contact.

Throughout that society are various social activist groups. They are engaged in food co-ops, community papers, community T.V., drop-in centres, tenants' associations, community

centres and work with the financially oppressed. By establishing contact with these people, we can help to create a spirit of co-operation and build communications amongst all of us.

It is with this in mind that some of working through the Hall's communication Centre are going to start making contact with these groups to arrange Toronto-wide workshops on varying aspects of social re-construction. The first people to be contacted will be those into drop-in centres. Hopefully, we can help the concept of youth-oriented cultural centres to grow. Through this personal medium, the messages from the alternate culture of downtown can flow through the rest of the city.

Someone had the idea of converting some of the abandoned movie theatres into cultural centres, to be funded by music, movies, and live theatre engagements. They could therefore be free of the restraining controls of churches and schools and be run co-operatively by those whom they serve.

This is how a communications theory can go into practice. We'll test it with reality. If you would like to work with us in experimenting and building, contact the Hall. Social evolution should involve its every member.

Brian

## THE ARK and the RAINBOW

It's been close to two years since the first in a series of explosive actions on university campuses all over North America. Relatively speaking, this past year has stood in marked contrast — maybe there's been a press blackout, or maybe the spirit of change and rebellion has withered. But such interpretation may be the result of a very limited focus, a focus which radicals and revolutionaries have long since gone beyond.

A substantial number of articles have appeared in newspapers, magazines and journals indicating that the university rebellion has moved beyond the ivory towers and into other institutions and establishments. Several years ago, Rudi Dutschke ("Red Rudi") in discussing the future strategy of the German student movement talked about the revolutionary importance of a "long March through all the institutions of society". Much evidence seems to imply that deep social changes in advanced industrial society are not being initiated and mediated through the political system, or through any one institution in isolation from the others. Instead, fundamental changes may be occurring as the result of long-term economic, cultural, political and social ferment — within ALL principal institutions of society.

Couple with this "long march", there has been an apparent increase in "counter-cultural" experimentation. It seems that there is an increasing number of people struggling beyond the confines of contemporary institutions. Such experimentation is taking place on a large number of fronts, ranging from the development of life style based on subsistence living, to the development of new modes for meeting a whole spectrum of individual and collective needs.

All of this is saying that if "revolution" or "liberation" involves the transformation of consciousness, if it involves the transformation of economic, cultural, political and social relations, and if it is about transforming identity at all levels of society, then there is substantial evidence that there are the beginnings of a broad-based revolution happening in North America.

But how do we begin to understand the magnitude and depth of changes, which may or may not be occurring here in Toronto?

A number of us are beginning to work on a project which we hope will help us all learn more about what's happening in our city. This project will be one of several being activated by a loosely-structured group of people ("communication collective"), who work out of the Hall Communication Centre. The project will be focussing on gathering, printing and distributing an on-going series of articles written by individuals in those groups which consider themselves to be actively involved in social change, liberation, alternatives, etc. The name of the publication will be "The Ark and The Rainbow." (Noah happened to be one of those people who had an eye to the future — he had the foresight to build



an alternative to what most people figured they would always be able to stand on. What we want to find out is how far the ark has gone on its journey, how close it is coming to the end of the storm and how close it is coming to the rainbow).

What will this publication address itself to? Members of the project will be visiting various groups that see themselves committed to bringing about social change. Members of these groups will be asked to write articles which address themselves to specific subjects. We hope that the articles will give us more information on such points as: how various groups are organized, what is important, different, revolutionary about the accomplishments of the groups, group histories and anticipated directions for the future, what resources or expertise various groups are willing to make available to other groups or individuals, what issues or circumstances groups feel hold potential for inter-group co-operation and participation, how members feel about what they are into and how they feel their situation or group might be better, how others who are not now participating might involve themselves (what kind of people are groups looking for? to do what things? what can the group offer to make people participate?), etc!

Each issue of "The Ark and the Rainbow" would address itself to a topic, or area of potential change, and would include articles from groups that are most able to address themselves to the topic. Some topics we've thought of include: health-medical, ecology-environment, legal, professions-experts, penal-corrections, religious-spiritual, family-sex, neighbourhood, childcare, food-diet, shelter, communication and information co-ordination, work-workers, political, education, entertainment-art, rural survival, services-agencies, etc.

Each issue of the publication would contain some impressions from those who worked to put the issue together, i.e., members of the project who contacted the groups and collected the articles. Your comments, criticisms, ideas, etc., are more than welcome. They will be included in a "feedback" section. The publication will be done by people who want to do it — it will not be a professional or polished lay-out, and typing errors will probably be common. We feel that participation by those who WISH to participate is more important than form or professional look.

What would be the value of such a publication? We hope that "The Ark and the Rainbow" will give us all a better idea of the scope and magnitude of changes happening in Toronto. The publication will offer groups another opportunity to get their message out to those who are interested. With permission, articles may be made available to other publications, and other media (Guerilla, etc.). By getting the message out, many people who are not now participating but who are seeking involvement may come to a clearer understanding of how they could become involved.

We also hope that the publication will help to promote a better sense of understanding and awareness among groups. Hopefully, the publication will be a step toward other projects (inter-group workshops, alternative counselling at schools and other institutions in Toronto, etc.). This will promote co-operative efforts between groups and will spread awareness of alternatives and possibilities among the general public.

How can you become involved?

At this point, many things are still up in the air — we don't know how many groups are willing to contribute to the publication and we don't know the cost (in terms of money and energy). We would like to be able to send the publication to anyone who lets us know they would like to receive it. If you would like to receive the publication, call the Community Switchboard (863-0275) and ask that you be sent a copy of "The Ark and the Rainbow". Leave your name, address, and phone number. And we ask that you make a donation toward the cost of printing.

If we find that we are not making it economically, we may only be able to send to those who have made some sort of donation. We hope this doesn't prove to be the case. Beyond readership, we will need people who are interested in contacting groups and getting articles. We will also need people to do phoning, typing, drawing, mimeographing, assembling, and mailing. We need your ideas, criticisms, comments, etc.

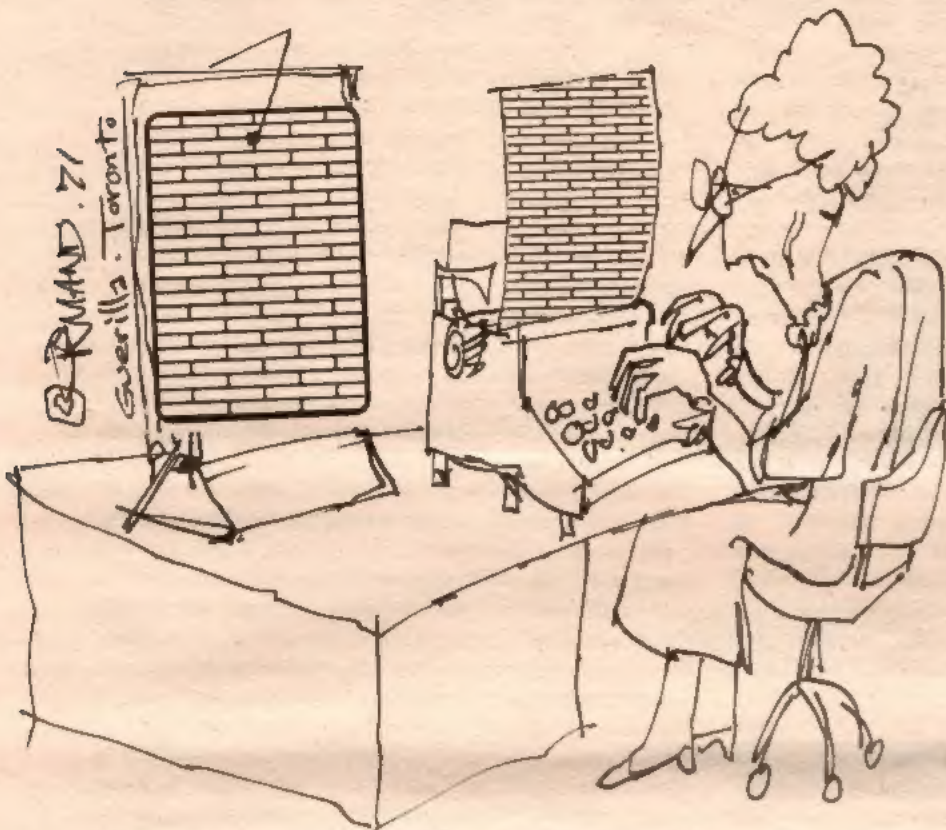
In short, "The Ark and the Rainbow" is for you — it needs your participation, donations, contributions. It needs you.

with you,  
Larry Berg  
for "The Ark and the Rainbow"



# MANPOWER BUSINESS SERVICES LTD

& the contest that's  
not a contest...



Manpower Business Services is holding a Canada-wide contest for young people who are interested in setting up their own community action projects. On their own, with their own means, that is.

First prize is \$1,000; second prize is \$500 and third prize is \$250. There is only one prize in each category.

Eva Dornyei, a former St. Joseph's private school student, is the co-ordinator for the Toronto area. She claims she is "put off" by people who call MBS's plan a contest — but that's just what it is.

She told Guerilla that she was given a hard time by the straight press, who are not interested in publicizing contests that don't want to be called contests. However, a reporter's questions turned up the following anomalies:

Canada Manpower offices across the country have given local MBS co-ordinators a mixed reaction. Several have refused to co-operate with MBS at all.

Eva said that contest winners might be employed by MBS next summer, but refused to state that winners would be guaranteed employment.

Because it's a national contest, there will likely be a large number of applications. Thus the odds against winning could be pretty high. Miss Dornyei pooch-pooched this put-down. "They'll just have to take their chances."

Contest applications are restricted to project personnel under 21 years of age, but Miss Dornyei does not expect that applications will be policed and "felt

sure" there would be no general abuse.

The judges of the contest have not been chosen yet, but Eva thinks they will be mostly business executives.

According to a fold-out publicity pamphlet, the judges will consider community need and benefit; demonstrated initiative of participants; originality of project and methods; and the project's potential for application elsewhere. The brochure adds, "The project must be operative during at least a portion of the period of July 1 to September 15, 1971."

Normally Guerilla resists speculation, but several of its staffers have dealt with Manpower Business Services in other countries. We've found that MBS is notorious for their sub-minimum wages. Their operation is basically just that of any temporary employment agency, excepting that they are now multi-national in scope.

Thus, while innocent Toronto youths might come up with the idea, say, of painting rocks in the Don River bed in psychedelic colours for the purpose of beautifying the Don River Valley, the Tourist Bureau of Coatzacoalcos in southern Mexico may like to borrow the idea, but economize on their Public Works budget.

They then would go to the local MBS temporary employment office, pay them half of what Works Department employees would get, and MBS would in turn pay the temporary labourers (generally students, foreigners, winos and hard-pressed unemployed) one quarter of what the Works Department personnel are paid.

For this reason, Guerilla's reaction to the MBS contest idea is strongly anti-pathetic.

Some observations on both Canada Manpower and Eva Dornyei are necessary unless people actually want this exploitative practice to continue.

Mere NONsupport of this sort of activity is not enough. It MUST be legislated against. It must be legislated against at municipal, provincial, national and international (i.e. United Nations) levels. Thus Canada Manpower officials should report on the nature of this sort of contest, release their reports to the press, and work with the Labour and Manpower Ministers to draft effective legislation against international exploitation of labour.

Eva Dornyei is at least basically honest.

She studied Business and Commerce at St. Joe's — and openly states with uninhibited chagrin — "In other words, I was a secretary." She is currently undecided between careers of Public Relations and copper- or silver-smithing. This reporter recommends that Miss Dornyei contact "Me and My Friends", an arts and crafts boutique on Queen St. W. near University or some other groovy place. After she reads this, the motivation for the suggestion should become obvious.

What her story all adds up to is the common situation of a confused and mis-educated youth — she hated the religious straitjacket atmosphere at St. Joe's — and she is, quite unintentionally we trust, a victim of a slick, professional, upright-appearing confidence campaign.

Wouldn't YOU be tempted to support an award-giving contest that en-munited-minded youth? Sure, till you read between all the lines.

Oh yes — MBS pays nothing directly towards any project. All labour and materials must be supplied by the young people themselves, or any agency or group who may wish to sponsor them.

Meanwhile, in Coatzacoalcos, Mexico, the living conditions continue to deteriorate and the MBS managers grow fat on the moans of the starving local workers.

Miss Dornyei said she came to know MBS in 1967 when she was working on a similar summer youth project called Youth Power. Guerilla knows her phone number, but chooses to withhold it from being published in the paper. If you have read this article and still would seriously consider MBS worthwhile, well, use some of that "initiative" they are looking for, and you'll find out the phone number yourself.

Curiously, there is no other MBS person in Toronto.

Roger Carter

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MON.—FRI. 12 NOON-10 p.m.

SAT. — 10 a.m.-10 p.m.

SUN. — 1 p.m.- 7 p.m.



"Die Jugend unserer Republik" by Liz Hill was incredible bullshit; apart from the obvious fact that it was the writing of someone who had taken the whole article from DDR propaganda pamphlets, and supplemented it with her own preconceived ideas on the joy of being a communist youth in sunny East Germany, it was depressing just to read yet another totally unconvincing article on one of the saddest of European countries.

The writer could not possibly have even made an attempt to talk to anyone but the staunchest of Party conservatives, and yet she tries to make it appear as an article on East Germany — I wonder whether, if she were to visit the States as a foreigner, she would trust the Republican Youth supporters' view of the "truth" about the U.S.A. as she does the FDJ in the DDR. She could have at least made some sort of attempt to contact the majority of people in the DDR who are dissatisfied to varying extents with the Party — granted there are few extremists who make a concerted effort to go over the wall, but as most East Berliners can tell you (gleaned from German friends who have either been allowed to visit their relatives in East Berlin on passes, and from East Germans who have left or escaped,) there are very few who believe the first line of any Party dispatch, and very few who are unaware of the "building stooge" (as the Party informer who is recruited in each and every apartment building is called), the penalties for "hoarding" a dozen eggs, the danger of having any close friends or relatives if you step forward instead of backwards. I lived in West Berlin for three years, and I realize that the West Berliner side of any story is not guaranteed to be any closer to the truth than the East Berliner version, but there are certain things you cannot escape noticing and hearing about if you live in Berlin for any length of time. There is no doubt that it is the East German border guards (Volkspolizei) who do the shooting — mainly because no one ever tries to escape from West Berlin — and that many have died trying to escape from East Germany. There is also no doubt that the West Berliners and The Voice of America (which flashes "news" bulletins across the wall) try to provoke the East German official wrath by various infantile gestures — but the East Berlin authorities respond enthusiastically to these provocations because it gives them all an excuse to make headlines out of "Western corruption" and an excuse to step up the already monstrous border and wall defenses. There is no doubt that whatever your passport indicates, you will be shot if you step over "the line" in the great feudal "No Man's Land" that lies in the separation of the wall. There is no doubt that, contrary to Liz's fond belief that prostitutes strip near the wall to lure soldiers across, the best means of luring the soldiers across is seeing their relatives waving at them across the wall (strictly illegal).

West Berlin is a sentimental swamp in many ways — masochistic in its persistent attempts at reviving the Nazis for purposes of self-flagellation, big business in an overwhelmingly American way, adamant that "Germany will be reunited" (A policy that even Willy Brandt gave up as impossible). And everyone knows that stupendous bullshitting in an amiable capitalist kind of way is the order of the day. But I've been to East Germany, too, Liz — and you're so far out, it's sad. The trouble with going along with any line of any Party is that you are both blinded to the objective faults of the system and the objective advantages of the system, and you end up a fool of the whole thing. Mao says, in his handybook for all of us revolutionaries, "Confused are men and slaves: so are right and wrong."

Susan Williamson

to the women at guerilla—

I am delighted to see that women are now writing in guerilla for THEMSELVES and WOMEN LIKE THEMSELVES rather than for the MALE EDITOR and MEN LIKE HIM. I am referring to leslie McNabb's article.

I have been constantly turned off by the chauvinism of the male staff at guerilla — displayed in a supposed enlightened manner. for awhile they had articles written by TOKEN FEMALE REVOLUTIONARIES, and women with very little awareness of their own.

# last week, we got a hell of a lot of letters\*

how do you reach well-meaning women like Maidee Rosenthal (whose letter appeared in the same issue as leslie's) who have 'sincerely' missed the root of the equality being sought.

she cites (the mock deference of) having a door opened for you by a man as a sign of woman's superiority, or privileged position. having a door opened or having someone help you with a heavy load is an unexpected gift when done by a friend for a friend, sex immaterial. when it is done by a stranger who smiles sweetly and condescendingly at his recognition that you are not of his sex, it is a meaningless yet loaded gesture which I would be happy to do without, thank you very much.

equal pay by no means makes women and men equals. what she protests is only one of many surface manifestations of a discrimination practised, to varying degrees, for thousands of years — since woman first delivered herself of a mysterious growth in her belly. she was no doubt astounded but the powerful mixture of disgust and awe which this involuntary act inspired in the man (and the woman who had not yet experienced it) coupled with the crippling agony and weakness that had suddenly come upon her, was surely enough to suggest to her that she was DIFFERENT. moreover, if she didn't realize it at the time, I would guess it took very little time for man to convince her that this DIFFERENCE separates her from the other sex (later known as the sex — man); that it was a handicap not shared by the other sex and he must therefore be superior as he now claims. woman was not meant to be subservient and she has fought against it in the ways open to her in her time. some thought they found a measure of independence by being good servants, others schemed. now, with more roads open to her, she is fighting her unjust heritage openly.

the subtle similarities between modern day attempts by men to define, defend or condemn women and the myths and fears of historical and primitive societies are a revelation — especially to the woman who deep down inside knew that every time she accepted a subservient role, obliquely or directly, as a seeming prerequisite for happiness and/or peace in society, she was killing something inside. it was her Self, her Individuality, her Independence.

Men have ridiculed women's quest for independence partly because of profit, mostly because of fear... anarchy, could it be? women have ridiculed their sister's quest for independence, partly for fear of rocking the boat they tried so hard to anchor, but mostly because of ignorance and/or resignation.

I think the crucial points in a woman's quest for independence lie just before and after puberty and at the time when Society and Parents think she should have been married two years ago and times running out. the first because no matter how much brainwashing or preparation she has received, puberty comes as a heavy blow to the intelligent, ambitious young girl. for a young boy it is trying but the end result — manhood — has endless possibilities. for a girl, it is trying but moreover, it never ends. the endless recurrence of menstruation and accompanying hassles suggests the very immanence and redundancy which she so loathed as a "free" child. the fire within her is strong. the second because having tolerated the miseries of adolescence or having draped them, martyr-like, in glorious fantasies of religious escape, or escape through romance (guided by men in books, media, religion), she now, through experience, has found that THERE IS NO PRINCE CHARMING. what shall she do? life has no meaning without prince charming. after giving 'the best years of her life' to prince charming (or reasonable facsimiles thereof), she finds she has been deceived. by others, sure. but mostly by herself. most women at this point throw in the towel, or more accurately — their life. they marry the first man who comes closest to meeting their lofty standards. sometimes, in the face of overwhelming odds, pressures by friends, family and society,

they marry a man they know to be their inferior... they take his name, his friends, his politics, reluctantly and hope for the best. there was a fire.

some, however, keep fighting the tide. slowly, like an amnesiac recovering her memory, she returns to the self she knew 'before the flood' and continues to grow and expand intellectually and seeks justification, if at all, in HERSELF — not as an appendage to prince charming.

knowing you are not alone in your 'new perspective' or rejection of male's feminine ideals is of great importance. communication by conversation is good but who could substitute in conversation the wealth of the work of Simone de Beauvoir, Second Sex et al; The Dialectic of Sex by Shulamith Firestone; the data of Caroline Bird's Born Female; the now-ness of Notes on Woman's Liberation, ed. by S. Firestone; the seeds of Suffragette writings in Canada, Britain, and the U.S.; and the oh-so-misguided truths of What a Young Girl Ought to Know — Purity and Truth, Self and Sex Series, by Mary Wood-Allen, MD, 1897.

perhaps books such as these could be recommended or reviewed by women for women as a means of communication. I, too, am interested in how other women feel and I hope you get a large response from the high school age to see if things have changed. I thought I was pretty aware of the differences and prejudices when I was in high school but now I see how much there was that I wasn't aware of.

I lived at rochdale jan/69 to sept/70 and worked there until jan/71 and I am now back working temporarily. every time I see a burban bopper or dealer groupie I feel as leslie did — 'I want to grab them and shake them and shake them out of their stupor. I also wince at my readiness to categorize them, but, they seem to want to be called 'chicks'. they think that fucking often and indiscriminately is independence or the way of finding it, when nothing could be farther from the truth, in my opinion. anyway, enough, this is not what I meant to write about.

I wanted to respond to Maidee Rosenthal and Leslie McNabb. I had no idea the response would become wordy.

ruth hartman

There are many students out of work this summer, but many are also working and being exploited grossly by their employers. Most are paid only basic rates (anyone who has ever done any factory work knows there are different rates for different jobs), overtime is often mandatory, and since the union will rarely do anything for you even if they could, if your boss tells you to shit, all you can do is ask "What colour?" — or else you are out of a job, and forced to lived on bare necessities the next year at school.

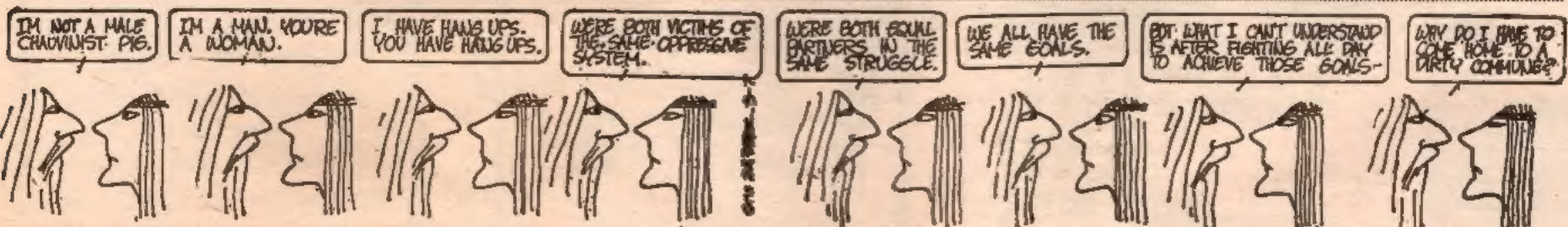
American companies preparing for strikes (like Anaconda Brass) are paying \$2.76 for jobs that union men get \$2.92 for, and the union (the U.A.W.) will do nothing to help. I was informed that We, the students, were lucky that they, the union, allowed us to work for the summer. This is an American union — which is perfectly willing to take our dues and initiation fee (\$30 so far!) — and which then sends 30% of the money to the States (their figures, not mine).

So — you students who are working — if these conditions are true to your case, work only as much as you have to. If you're working in quality control, let the defective products and materials by. If you're operating a machine, help it break down, if possible. Anything you can do to screw the company, do it! They're screwing you, right?

There may yet be justice in the factories and businesses in this country.

Jack Williams

\*four





Dear Guerilla,

Some comments on a few of Doug Austin's articles in the "Gnome's Dome" column, and the article entitled "Let's be cool about dope".

Last time I read your column, Doug, I bristled, muttered, and shook my fist: therefore this time I feel doubly forced into a reply. Three points (maybe four; let's see how it works out).

1. That article on Women's Lib, whose aims and objectives you now apparently understand completely because you have acquired a "lady" (why not call her a woman, instead of using that relic of ruling-class terminology?). Out of the confusion of the article I gathered one main point — that women are basically the same as men, only different... How deeply do you research your articles? How much have you read about the history and status of women, and about their function in a revolution? As a reader of this paper, I'm not in the least interested in half-formed ideas and opinions about a movement whose importance (I would guess) you don't even fully realize. I think the blacks must have been a bit offended, too, about your article some time ago where you said that you knew pretty much what they go through because you're bald.

2. Your column on THE BIG FIGHT AT 'DOC'S. Big deal. Has it really taken you this long to come to the conclusion that if we are serious about what you call "the alternate culture" and I call "the revolutionary movement", then we have to learn to defend ourselves? Sorry to press the point home, but — you really should speak to some of the women in Women's Lib — they've been doing karate for a long time.

3. You have the capacity for constantly amazing me. At last you have realized that the class gap is a dicey one for middle-class politicians. Your class analysis doesn't, however, seem to take you very far. As you see it, the way that "we" get our "ideas" across to "them" is by kicking the shit out of them so that they will "respect" us. Are you serious, or is your column a gargantuan and hilarious send-up for the delectation of your readers, including me?

4. Well, it seems to be 4 points after all. I don't know who wrote the article entitled "Let's be cool about dope", so I don't know who I'm confronting

over it, 3 points this time. (I love numbering things, so let me have my way).

(a) It's archaic. There's nothing new in it, no information or advice which we have not read before. (Was it lifted from The Star Weekly or something?) If you're going to talk about dope in an underground newspaper then it should be pretty good stuff, not advice to teenyboppers (or any sized coopers, medium or jumbo) about how the older generation actually use the drugs nicotine and alcohol, and how some dealers actually sell bad drugs, and so forth.

(b) It's paternalistic. What is your estimation of your readers? (This is a serious question, and I really would like to know the answer).

(c) How dare Dr. Collins or anyone else tell us that all women "should" be on the contraceptive pill? I admit that it takes the burden of contraception off the shoulders of you guys, but how much do you know, or really care, about the pill and its effects? You seem to have swallowed all this capitalist propaganda about overpopulation without a tremor. There's plenty of food, and plenty of room, but capitalism and its attendant evils fuck it all up. Usually only women work out the political relationship between the government paying farmers not to grow wheat, and the little pill that many women swallow every day: a pill that results in fluid retention, loss of libido, leanings towards thrombotic conditions, depression... well I won't go on.

I don't dislike Guerilla. I'm just disappointed at the moment. You're weak on news of the working class, on news of women and their movement, and on a strong political analysis which transcends the "Fuck off pigs" routine. And you're strong on articles which lean dangerously towards the liberal. And we all know what we think of liberals, don't we?

A final question — why did you apply for that grant? And how do you rationalize to yourselves the fact that you got it, and have accepted it? How can you possibly talk about an "alternate culture" when you are subsidized by the government? How do you answer charges of having been absorbed into the system, and hence non-radicalized? Please answer these questions, as I feel that they are crucial to many of your readers. Yours in sisterhood and struggle,

Maggie Hodson-Walker



Doug Austin

The following is a reply to Maggie Hodson-Walker's letter running on the letters-to-the-editor page. If you haven't already, please read it first.

Maggie:

You always were one to go off half-cocked and your letter, which I've just finished reading, is no exception. Opening one's mouth without first making a sincere effort to get into the other person's head is, to my way of thinking, a sin — something that I, as a journalist, spend a lot of time fighting. But the time has come for me, I think, to simply sit down in a white rage and give somebody shit — for a number of things that have been bothering me lately. Your letter, I'm afraid, makes you the target of the day.

Do you remember, Maggie, when I said to you one day up in Steele's that it was time for you and I to sit down and rap about Women's Lib, male chauvinism, et al? And do you recall, on the numerous occasions we have met since then, broaching the subject to me? I don't.

I had substantial reasons for wanting to talk. I used to sit there, up in the Venetian Room, listening to you hold forth on the sexism of the north american male, talking about what pigs Canadian men were, etc., and every time you would be encased in some tight-fitting mini-skirt which was designed

expressly to stimulate male lust. The intentions of the Ryerson faculty would air be there, nodding sage agreement and sneaking covert glances every time you crossed your legs. Jeezus. If you don't want men looking at your legs, Maggie, when are you going to stop dressing like an employee from Le Strip on her lunch break?

That was the major thing that I wanted to talk to you about. Some of the others are apparent in your letter. For instance, you really do have an affection for labels and for seeing things in black and white, don't you? I use the term "lady," ergo, I still think of myself as part of the ruling class. Bullshit. I use the term lady because it is a term of respect, and because, for a writer, the limitation to two synonyms ("woman" and "girl") to describe half the population is a bit binding. Secondly, I did not "acquire" my lady — she came to me of her own volition. Thirdly, there are damn few words in our language which are not part of ruling class terminology, since that is where we came from. It's not WHAT words you use, Maggie, it's HOW you use them, and WHY.

How deeply do I research my articles? As deeply as you research yours, Maggie. And don't ignore something because it takes an unpopular stance, or is published in the "wrong" place (eg. the recent Fortune Magazine article on research into the biochemical differences between men and women). Is it necessary to wear blinders in order to search for a valid judgement?

The blacks, as far as I know, were not offended by my comparison of one aspect of racial discrimination with the discrimination suffered by bald people. Moe Bryan, who you know, noted on several occasions the similarity of the gibes that we both endured while at Ryerson. I did not say that I "... knew pretty much what they go through..." I did say that "... being black in Toronto is probably a little bit like being bald..." (italics mine,) which is somewhat different.

Nor did I say that the solution to non-communication with the working class was "... to kick the shit out of them." I said that we should be prepared to fight back if they tried to kick the shit out of us. My major point, which you somehow missed, was that we should not be so unaware of where their heads are at that we put them in the position of having to kick the shit out of us. I said this in the light of my eighteen months of so experience on construction crews, among other things. I know it's a bit unfair to ask, Maggie, but have you ever worked on a construction crew?

on news of women and their movement... are totally ironic. A good nine months ago I suggested to you that you do some articles on the women's movement and you agreed. We're still waiting. And what about the hoped-for articles from Michael on the working-class struggle and the reviews of new socialist literary forms from Jeremy? We're understaffed down here (non-paid, until the grant came through) and I don't see why I should have to spell out to you what a COMMUNITY paper means. I mean, I know it's a nice touch up there on the farm, what with lucrative teaching jobs to keep the goodies rolling in, but I don't see that as any rationalization for shitting upon something you've made no effort to help.

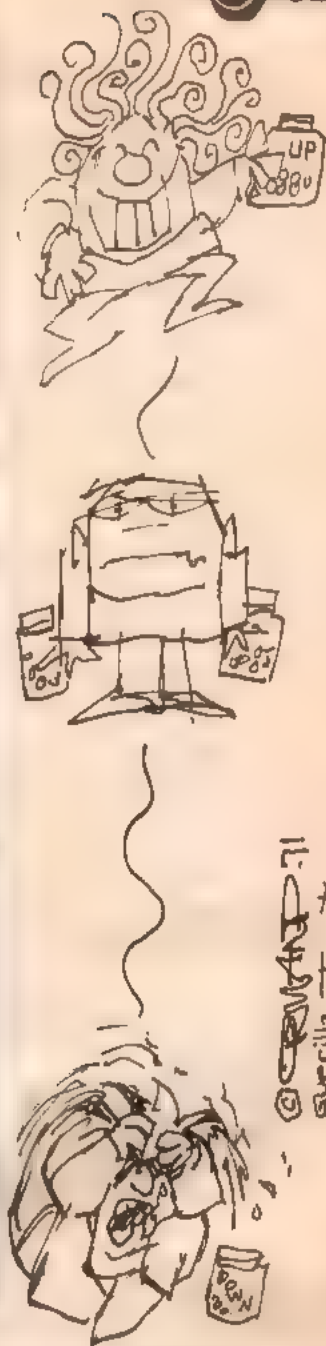
As for "... we all know what we think of liberals, don't we?" Well, no, Maggie, I don't know what your idea of a liberal is. If a liberal is someone who works within the system in order to survive (e.g., teaching) then you are a liberal. Does that make you totally evil? Does your resignation from Ryerson last winter not count for something? Is it as dangerous to write articles which might be labelled as it is to label? Do you believe in the validity of free speech?

And, lastly, the reasons for our applying for the grant are obvious to anyone who read our financial statement, which we published five issues ago. If you think the receipt of the grant has altered in any way the freedom of the paper's content, you simply haven't read our latest issues.

To sum up, Maggie, I'm a bit hurt. I spend a lot of time around here defending our female staffers against conscious and unconscious male chauvinism. I understand why women don't like the word "chick" and I don't use it. I have pushed for the last six months to get the menfolk to tone down their habitual aggression so that the womenfolk who come in to help us won't be intimidated and go away. At a recent general meeting I lost my temper with one of my best friends, who has difficulty seeing that the fight for social equality applies to women as well as other oppressed social segments.

My reward, it would seem, is this little piece of shit that arrived in the mail this morning.

I dunno, Maggie, you seem to imply that I should give up my nice-guy role and start making women fight for every inch that they gain. If that's the case, give me a call and you and I and my lady will go for a beer. I guarantee that Judy and I will be ready to fight, if that's the way you want it.



11: JEFFREY  
guerilla - Toronto



This article which will be concluded in the next issue of Guerrilla has been reprinted with revisions from the "Red Butterfly" series of Gay Liberation Front pamphlets.

There is now a group organized in Toronto who share many of Carl Whittman's ideas. They are known as Toronto Gay Action.

Mailing address of Toronto Gay Action is 201 Queen St. East, Toronto 227, Ontario. Meetings are at the Hall, 19 Huron St., Sundays at 8:00 p.m.

Toronto is a refugee camp for homosexuals. We have fled here from every part of the country, and like refugees elsewhere, we came not because it is so great here, but because it was so bad there.

By the tens of thousands, we fled small towns where to be ourselves would endanger jobs and any hope of a decent life: we have fled from blackmailing cops, from families who disowned or "tolerated" us.

And we have formed a ghetto, out of self-protection. It is a ghetto rather than a free territory because it is still theirs. Straight cops hassle us, straight politicians govern us, straight employers keep up in line, straight money exploits us. We have pretended that everything is OK, because we haven't been able to see how to change it — we've been afraid.

In the past few years there has been an awakening of gay liberation ideas and energy. How it began we don't know: maybe we were inspired by minorities and their movements (e.g. women's liberation, black power, Quebec independence, etc.)

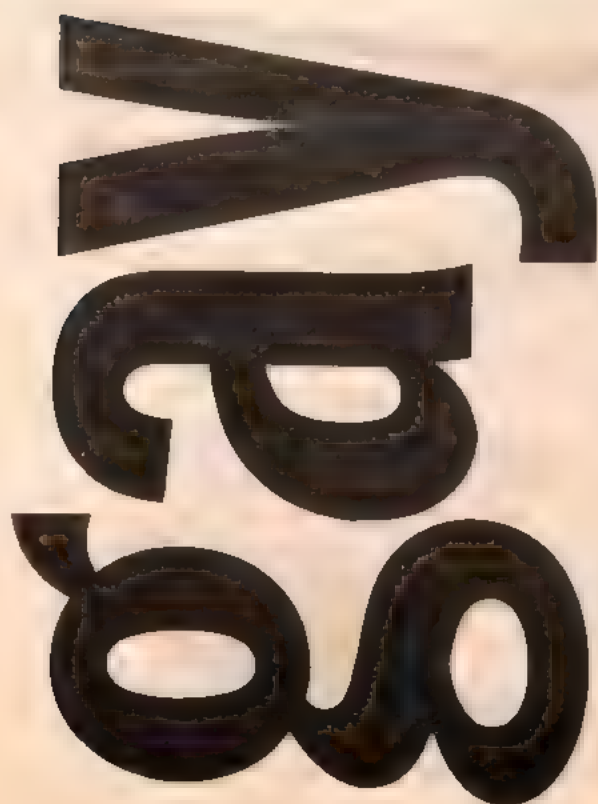
Where there was once frustration, alienation and cynicism, there are now characteristics among us. We are full of love for each other and are showing it — we are full of anger at what has been done to us. And as we recall self-censorship and repression for so many years, a reservoir of tears pours out of our eyes. And we are euphoric, high with the initial flourish of a movement.

We want to make ourselves clear: our first job is to free ourselves — that means clearing our heads of the garbage that's been poured into them. This article is an attempt at raising a number of issues, and presenting some ideas to replace the old ones. It is primarily for ourselves, a starting point of discussion. If straight people of good will find it useful in understanding what liberation is about, so much the better.

It should also be clear that these are the views of one person, and are determined not only by my homosexuality, but my being white, male, middle class. It is my individual consciousness. Our group consciousness will evolve as we get ourselves together — we are only at the beginning.

by carl whittman  
(slightly revised by Guerrilla Staff)

# to the gay man



## on orientation

What homosexuality is: Nature leaves undefined the object of sexual desire. The gender of that object is imposed socially. Humans originally made homosexuality taboo because they needed every bit of energy to produce and raise children: survival of species was a priority. With overpopulation and technological change, that taboo continued only to exploit us and enslave us.

As kids we refused to capitulate to demands that we ignore our feelings toward each other. Somewhere we found the strength to resist being indoctrinated, and we should count that among our assets. We have to realize that our loving each other is a good thing, not an unfortunate thing, and that we have a lot to teach straights about sex, love, strength, and resistance.

Homosexuality is *not* a lot of things. It is not a makeshift in the absence of the opposite sex; it is not hatred or rejection of the opposite sex; it is not genetic; it is not the result of broken homes except inasmuch as we could see the sham of North American marriage. *Homosexuality is the capacity to love someone of the same sex.*

**2. Bisexuality:** Bisexuality is good — it is the capacity to love people of either sex. The reasons so few of us are bisexual is because society made such a big stink about homosexuality that we got forced into seeing ourselves as either straight or non-straight. Also, many guys got turned off to the ways men are supposed to act with women and vice-versa, which is pretty fucked-up. Guys will begin to turn on to women when 1) it's something that we do because we want to, and not because we should, and 2) when women's liberation changes the nature of heterosexual relationships.

We continue to call ourselves homosexual, not bisexual, even if we do make it with the opposite sex, because saying "Oh, I'm Bi" is a cop-out for a gay. We get told it's OK to sleep with guys as long as we sleep with women, too, and that's still putting homosexuality down. We'll be gay until everyone has forgotten that it's an issue. Then we'll begin to be complete.

**3. Heterosexuality:** Exclusively heterosexuality is fucked up. It reflects a fear of people of the same sex, it's anti-homosexual, and it is fraught with frustration. Heterosexual sex is fucked up, too; ask women's liberation about what straight guys are like in bed. Sex is aggression for the male chauvinist; sex is obligation for traditional woman. And among the young, the modern, the hip, it's only a subtle version of the same. For us to become heterosexual in the sense that our straight brothers and sisters are is not a cure — it is a disease.

## on women

**1. Lesbianism:** It's been a male-dominated society for too long, and that has warped both men and women. So gay women are going to see things differently from gay men; they are going to feel put down as women, too. Their liberation is tied up with both gay liberation and women's liberation.

This article speaks from the gay male viewpoint. And although some of the ideas in it may be equally relevant to gay women, it would be arrogant to presume this to be a manifesto for lesbians.

We look forward to the emergence of a lesbian liberation voice. The existence of a lesbian caucus within the New York Gay Liberation Front has been very helpful in challenging male chauvinism among gay guys, and anti-gay feelings among women's lib.

**2. Male Chauvinism:** All men are infected with male chauvinism — we were brought up that way. It means we assume that women play subordinate roles and are less human than ourselves. (At an early gay liberation meeting one guy said, "Why don't we invite women's liberation — they can bring sandwiches and coffee.") It is no wonder that so few gay women have become active in our groups.

Male chauvinism, however, is not central to us. We can junk it much more easily than straight men can. For we understand oppression. We have largely opted out of a system which oppresses women daily — our egos are not built on putting women down and having them build us up. Also, living in a mostly male world we have become used to playing different roles, doing our own shit-work. And finally, we have a common enemy: the big male chauvinists are also the big anti-gays.



But we need to purge male chauvinism, both in behaviour and in thought among us. Chick equals nigger equals queer. Think it over.

**3. Women's Liberation:** They are assuming their equality and dignity and in doing so are challenging the same things we are: the roles, the exploitation of minorities by capitalism, the arrogant smugness of straight white male middle-class people. They are our sisters in the struggle.

Problems and differences will become clearer when we begin to work together. One major problem is our own male chauvinism. Another is uptightness and hostility to homosexuality that many women have — that is the straight in them. A third problem is different views on sex: sex for them has meant oppression, while for us it has been a symbol of our freedom. We must come to know and understand each other's style, jargon and humour.

## on roles

**1. Mimicry of straight society:** We are children of straight society. We still think straight: that is part of our oppression. One of the worst of straight concepts is inequality. Straight (also white, English, male, capitalist) thinking views things in terms of order and comparison. A is before B, B is after A; one is below two is below three; there is no room for equality. This idea gets extended to male/female, on top/on bottom, spouse/not spouse, heterosexual/homosexual — and boss/worker, white/black and rich/poor. Our social institutions cause and reflect this verbal hierarchy.

We've lived in these institutions all our lives. Naturally we mimic the roles. For too long we mimicked these roles to protect ourselves — a survival mechanism. Now we are becoming free enough to shed the roles which we've picked up from the institutions which have imprisoned us.

**STOP MIMICKING STRAIGHT, STOP CENSORING OURSELVES!**

**2. Marriage:** Marriage is a prime example of a straight institution fraught with role playing. Traditional marriage is a rotten, oppressive institution. Those of us who have been in heterosexual marriages too often have blamed our gayness on the breakup of the marriage. No. They broke up because marriage is a contract which smothers both people, denies needs, and places impossible demands on both people. And we had the strength, again, to refuse to capitulate to the roles which were demanded of us.

Gay people must stop gauging their self respect by how well they mimic straight marriages. Gay marriages will have the same problems as straight ones, except in burlesque. For the usual legitimacy and pressures which keep straight marriages together are absent, e.g., kids, what parents think, what neighbours say.

To accept that happiness comes through finding a groovy spouse and settling down, showing the world that "we're just the same as you" is avoiding the real issues, and is an expression of self-hatred.

**3. Alternatives to Marriage:** People want to get married for lots of good reasons, although marriage won't often meet those needs or desires. We're all looking for security, a flow of love, and a feeling of belonging and being needed.

These needs can be met through a number of social relationships and living institutions. Things we want to get away from are: 1. exclusiveness, proprietorial attitudes toward each other, a mutual pact against the rest of the world; 2. promises about the future, which we have no right to make and which prevent us from, or make us feel guilty about, growing; 3. inflexible roles, roles which do not reflect us at the moment but are inherited through mimicry and inability to define equalitarian relationships.

We have to define for ourselves a new pluralistic, role-free social structure for ourselves. It must contain both the freedom and physical space for people to live alone, live together for a while, live together for a long time, either as couples or in larger numbers, and the ability to flow easily from one of these states to another as our needs change.

Liberation for gay people is defining for ourselves how and with whom we live, instead of measuring our relationship in comparison to straight ones, with straight values.

**4. Gay 'Stereotypes':** The straights' image of the gay world is defined largely by those of us who have

violated straight roles. There is a tendency among "Homophile" groups to deplore gays who play visible roles — the queens and the nellys. As liberated gays, we must take a clear stand. Gays who stand out have become our first martyrs. They came out and withstood disapproval before the rest of us did. If they have suffered from being open, it is straight society whom we must indict, not the queen.

**5. Closet Queen:** This phase is becoming analagous to "Uncle Tom". To pretend to be straight sexually, or to pretend to be straight socially, is probably the most harmful pattern of behaviour in the ghetto. The married guy who makes it on the side secretly; the guy who will go to bed once but who won't develop any gay relationships; the pretender at work or school who changes the gender of the friend he's talking about; the guy who'll suck cock in the bushes but who won't go to bed.

If we are liberated we are open with our sexuality. Closet queenery must end. *Come Out.*

But — in saying come out, we have to have our heads clear about a few things; 1) closet queens are our brothers, and must be defended against attacks by straight people; 2) the fear of coming out is not paranoia; the stakes are high — loss of family ties, loss of job, loss of straight friends — these are all reminders that the oppression is not just in our heads. It's real.

Each of us must make the steps toward openness at our own speed and on our own impulses. Being open is the foundation of freedom — it has to be built solidly. And last of, "closet Queen" is a broad term covering a multitude of forms of defence, self-hatred, lack of strength, and habit. We are all closet queens in some ways, and all of us had to come out — very few of us were *flagrant* at the age of seven! We must afford our brothers and sisters the same patience we afforded ourselves. And while their closet queenery is part of our oppression, it's more a part of theirs. They alone can decide when and how.

## on oppression

It is important to catalogue and understand the different facets of our oppression. There is no future in arguing about degrees of oppression. A lot of "movement" types come on with a line of shit about homosexuals not being oppressed as much as blacks or Vietnamese or workers or women. We don't happen to fit into their ideas of class or case. Bull! When people feel oppressed, they act on that feeling. We feel oppressed. talk about the priority of black liberation. or ending imperialism over and above gay liberation is just anti-gay propaganda.

We are attacked, beaten, castrated and left dead time and time again. The number of unsolved slayings in American parts in the last few years is uncountable. "Punks", often of minority groups who look around for someone under them socially, feel encouraged to beat up on "queens" and cops look the other way. That used to be called lynching.

Cops in most cities have harassed our meeting places: bars and baths and parks. They set up entrapment squads. A Berkeley brother was slain by a cop in April when he tried to split after finding out that the trick who was making advances to him was a cop. Cities set up "pervert" registration, which if nothing else scares our brothers deeper into the closet.

Although the climate of understanding has become more temperate here in Toronto during the last few years, police harassment and entrapment is still common. The morality squad has many officers whose own homosexuality is marginally latent, and who act out their own self-hatred and fear by entrapping, humiliating, physically abusing and arresting those who should be their own brother and sisters.

One of the most vicious slurs on us is the blame for prison "gang" rapes. These rapes are invariably done by people who consider themselves straight. The victims of these rapes are us and straights who can't defend themselves. The press campaign to link prison rapes with homosexuality is an attempt to make straights fear and despise us, so they can oppress us more. It's typical of the fucked up straight mind to think that homosexual sex involves tying a guy down and fucking him. That's aggression, not sex. If that's what sex is for a lot of straight people, that's a problem they have to solve, not us.

And then there is psychological warfare. Right from the beginning we have been subjected to a



Photo: Hap Stewart from Bethel

barrage of straight propaganda. Since our parents don't know any homosexuals, we grow up thinking that we're alone and different and perverted. Our school friends identify "queer" with any non-conformist or bad behaviour. Our elementary school teachers tell us not to talk to strangers or accept rides. Television, billboards and magazines put forth a false idealization of male/female relationships, and make us wish we were different, wish we were "in". In family living class we're taught how we're supposed to turn out. And all along, the best we hear if anything about homosexuality is that it's an unfortunate problem.

Gays are often victims of self-oppression. As gay liberation grows, we will find our uptight brothers and sisters, particularly those who are making a buck off our ghetto, coming on strong to defend the status quo. This is self-oppression: "don't rock the boat"; "things in the city are OK"; "gay people just aren't together"; "I'm not oppressed". These lines are right out of the mouths of the straight establishment. A large part of our oppression would end if we would stop putting ourselves and our pride down.

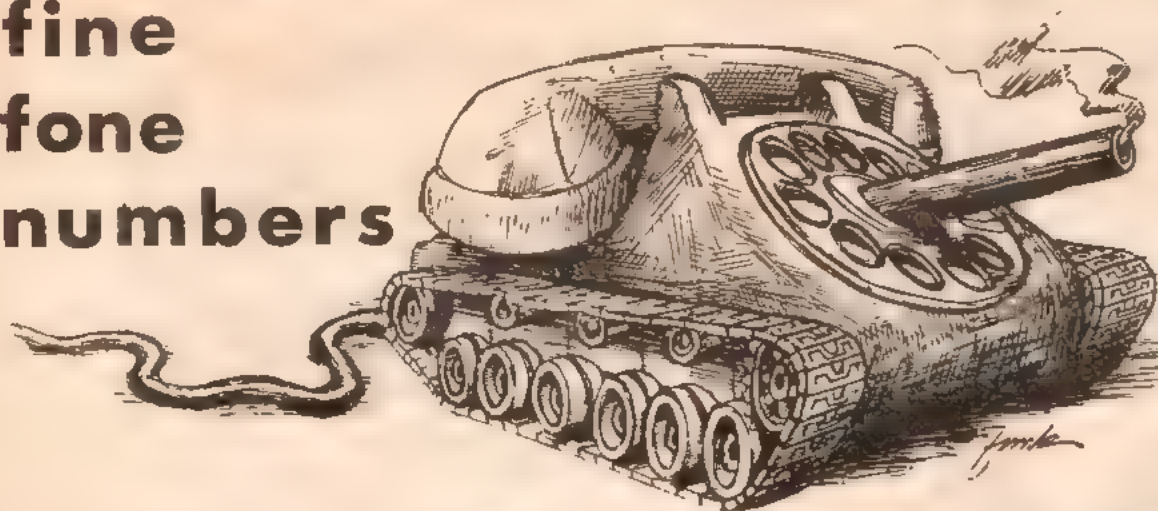
Discrimination against gays is blatant, if we open our eyes. Homosexual relationships are illegal, and even if these laws are not regularly enforced, they encourage and enforce closet queenery. The bulk of the social work-psychiatric field looks upon homosexuality as a problem, and treats us as sick. Employers let it be known that our skills are acceptable only as long as our sexuality is hidden. Big business and government are particularly notorious offenders.

The discrimination in the armed services is a pillar of the general attitude toward gays. Those of us caught in the American draft jungle who are willing to label ourselves publicly not only as homosexual but as sick qualify for deferment; and if we're not "discreet" (dishonest) we get drummed out of the service.





# fine fone numbers



Antimony . . . . . 923-8741  
Birth Control and Abortion . . . . . 533-9006  
Campus Daycare Centre . . . . . 925-7495  
Canadian Indian Centre of Toronto . . . . . 962-2001  
CHAT . . . . . 964-0653  
Connection . . . . . 595-6100  
Digger House . . . . . 929-5527  
Civil Liberties . . . . . 363-0118  
Emergency - Fire, Ambulance . . . . . 361-1111  
Grotto . . . . . 924-6178  
Guerrilla, 201 Queen St. E. . . . . 864-1902  
League for Student Democracy . . . . . 782-1881  
Legal Aid . . . . . 366-9631  
Militant Co-op . . . . . 532-4008  
New Morning Centre . . . . . 368-1577  
Pollution Probe . . . . . 928-6155  
Rochdale . . . . . 921-3168  
St. Michael's H.Q. . . . . 360-4000  
St. Lawrence Centre . . . . . 366-7723  
St. Raymond's Centre (legal advice) . . . . . 537-9696  
Scadding House (drop-in centre) . . . . . 368-0188

Scott Mission, 502 Spadina . . . . . 924-4437  
Social Planning Council, 55 York . . . . . 363-4971  
Stepping Stone, 165 Avenue Rd. . . . . 923-3369  
Stop Over, 40 College . . . . . 921-7971  
Stop 21 (for women), 21 McGill . . . . . 368-1801  
Street Haven (free meals for women) . . . . . 920-9111  
Toronto Anti-Draft . . . . . 481-0241  
Toronto Free Youth Clinic, 252 Dupont . . . . . 925-6223  
Toronto Women's Caucus . . . . . 368-6583  
TTC . . . . . 487-2424  
This Magazine is About Schools . . . . . 364-3333  
THOG . . . . . 531-6214  
TORONTO CITIZEN . . . . . 863-0030  
12 Madison (drug crisis centre) . . . . . 966-5010  
University House, 49 St. George St. . . . . 928-2542  
U of T Dental Clinic . . . . . 928-2784  
ROCH CLINIC . . . . . 924-8892  
Women's Liberation, 323 Church . . . . . 863-9949  
Young Communists . . . . . 922-8309  
Young Socialists, 334 Queen St. W. . . . . 363-9618  
Youth Employment Service . . . . . 366-2516

## WEDNESDAY, JULY 14th

Militant Co-op. Regular unemployed person meeting. 8 p.m., 2nd floor lounge at Rochdale.

Theosophical - 12 McPherson Ave. Library 5 p.m. to 8 p.m.

Also at the Hall - common meeting at 7 p.m. Wednesday

Toronto Women's Caucus - meetings every Wed. at 188 Adelaide St. W. 7:30 p.m.

Legal Clinic 8-10 p.m. New Morning Centre, 19 Baldwin.

Free concert, 110 Yonge St. 12 noon. McKuen's Ale (contemporary pop western)

New Morning Centre. Political education class. 8-10 p.m.

Militant Co-op. regular Friday Labour films. 8 p.m. at 1194 St. Clair W. near Dufferin.

Coffee Shop - every Friday at 8:00 p.m. southeast corner of Bayview and Sheppard. Young Socialists

Factory Lab Theatre. Folknight at Factory - 9 pm to 1 am. Admission \$1.00. With Mike Jaselino, Ned Jacobs and Mo Scarlett. 374 Dupont St. 921-5989

Theosophical Society - 12 McPherson Ave. Class on use of Secret Doctrine. 7:30 p.m.

The Hall. Toronto Free University. Communal education. 19 Huron. 8 p.m.

## TUESDAY, JULY 20th

The Hall - Student's International Meditation Society - introductory talks. Transcendental Meditation. 8:00 pm. 19 Huron.

Birth Control - Meeting at 188 Adelaide St. West, 3rd floor at 7:30. For all those interested in coordinating a birth control program during the summer for a campaign in the fall. Both men and women welcome.

Community Homophile Association of Toronto, (CHAT) invites you to a general meeting happening this and every second Tues. at 8:00 pm. Located at Holy Trinity Church.

Art Gallery of Ontario. Free admission day. Samuel Zacks Collection.

Theosophical Society - Basic Astrology class. 7:30 p.m. 12 McPherson Ave.

Toronto Free University - Yoga. 8 p.m. at 265 Gerrard St. E.

New Morning Centre - Free Legal Clinic. 19 Baldwin St. 7:30 p.m. and 8:30 p.m. First Aid course.

Truckers - 300 Bloor St. W. Open Sunday through Thursday 8 till 1. Cover 50 cents (but don't sweat it) See add in this issue for features on the 7th through 13th. Co-sponsoring music and drama festival with Studio Lab Theatre on the grounds of St. Peter's Church, Bathurst north of Bloor, Tuesday, July 13th at 2:30 p.m.

## MISCELLANEOUS

Nursing mothers and babies get together on the second and fourth Thursday of each month. At 19 Darcy. Phone for help anytime at 369-5386.

12 Sussex Day Care Centre needs men and women able to devote a few hours a week to some beautiful babies. Phone 925-7495. Also they are holding a rummage sale on July 23 and 24 from 10 am to 4 pm. Bring all your junk before then including clothes, books, toys, furniture, baked goods, and kitchen ware.

Art Gallery of Ontario - Coming - Collection of the Canada Council July 24 to August 15. A selection of Paintings circulated by the National Gallery of Canada

TAPS - Toronto Alternate Press Service. Anyone who worked last year on a high school newspaper drop in and rap. 201 Queen St. East.

Free plays in local parks, presented by the Toronto Truck Theatre. At 2 pm, a Children's play - "Happily Ever After". At 7 pm, for adults "Tecumseh". Locations - July 14 Earlscourt Park, July 15 Willowdale Park, July 16 and 17 Kew Gardens, July 18 Ramsden Park. Call 962-2923 or 920-3490.

THOG will be video-taping Hamlet at the Bathurst St. United Church, July 15, 17, and 18 at 8:00 pm. Limited seating. Admission free. For reservation or information call the Hall Switchboard 863-0275.

Factory Theatre Lab - Dance classes. Monday, Wed. and Friday at 8 pm, 374 Dupont St., 921-5989.

St. Lawrence Centre for the Arts. Theatre-Go-Round. Free theatre for kids 15 and up (even real big kids). A theatre experience. Every day from 10 am to 4 pm or so at the stage door of the St. Lawrence Centre for the Arts. Bring a lunch. Mime, movement, acting and productions.

Shaw Festival - Niagara-on-the-Lake 1971. In Repertoire to July 18 Louise Marleau, Paxton Whitehead in Bernard Shaw's "The Philanderer" and Jack Creley, Eric House in Romain Weingarten's "Summer Days"

The Hall. Monday, Wednesday and Friday. Yoga at 11 am, 19 Huron. Call 863-0275 for further information.

Women's Liberation Class - July 19, 334 Queen St. West at 8 pm.

CineCity - Luis Bunuel's "The Milky Way" with English Sub-titles. Starts 5:30, 6:00, 8:00 and 10:00.

Community School Workshop aims to help communities make their own decisions about the extent and form of community participation in their schools. It will provide people with a range of ideas concerning community involvement. For information call Joan Doiron at 929-0427.

Art Gallery of Ontario - Tuesday and Thursday are the free days.

JOIN - Young Communists Job Centre for youth. For information, call at 71 Harbord St.

The Young Socialists have opened their office as sort of drop-in centre - anyone can come over to talk politics. 344 Queen St. W.

Three schools - summer school of art at Cedar Glen near Bolton, Ont. and Toronto and Vancouver. For information call 920-8370

MEETING OF THE MINDS - a summer free school - Project S.O.L.E. - 750 Spadina Ave. at Bloor St. starts July 5th - 921-4181

Aug. 20-25, Cross Canada Socialist Educational Conference at University of Waterloo. Sponsored by Young Socialists League for Socialist Action. For information, get to 334 Queen St. W. or call 363-9618.

## DAILY

St. Alphonsus Centre - referral service - open 9 am to 4 pm. Interpretation of government papers, 60 Atlas near Dufferin and St. Clair. Phone 654-0149.

12 Madison Summer Program. Free Luggage storage for transient youth, free medical clinics, counselling, and expanded version of their community housing project. 36 College St. Call 920-9210 or 966-5010.

Canadian Guild of Potters - 100 Avenue Rd. Come and visit. Admission is free. Phone 923-1803. for more information.

Riverdale Zoo and Park located at Winchester St. at Sumach. Buildings open from 10:30 am to 4:30 pm admission free. It's all happening at the zoo.

Hare Krishna - back to Yoga. 7:30 to 9:30 p.m., 187 Gerrard St. E.

Metro - Bellwoods Centre - 299 Harbord St. Free information on anything. Income tax, pensions, etc.

Twice daily, Mon. thru Fri. at 11 a.m. and 2 p.m. from June 15 to Sept. 15 you can tour the Toronto Stock Exchange absolutely free. 234 Bay St. Main entrance. 363-8121, Ext. 133. Take your rotten fruit and vegetables with you - and a few weeks later, Guerrilla will do an article on your court case. Fun, fun, fun.

New Morning Centre - 19 Baldwin St. Free food daily 4-6 p.m. Clothing exchange - birth control information, street library.

The dance classes that used to be held at the Hall are now being held at Factory Theatre. 6 p.m. Mon. to Fri.

Operation Family Rights - family counselling, welfare and family benefits, legal service. Four in the group are law students. On call 9:30 a.m. to 4:30 p.m. 310 Danforth Ave. Call 461-3801.

The Hall - Natural Child Birth classes, every Wednesday thru to Sept. 15th. Upstairs at 7:00 am. For information call 363-5386

## THURSDAY, JULY 15th

Scadding House - at noon - a poetry reading. 10 Trinity Square. Call 368-0188

Noon on the Square - 12:10 to 1 p.m. Church of the Holy Trinity.

The Hall - survival course at 7:30

7:30 p.m. General Membership meeting of Pollution Probe will be held at the Ramsey-Wright Building on Harbord Street

Guerrilla Softball (heh, heh) 6 p.m. at the park across from our office.

## FRIDAY, JULY 16th

Vanguard Forum - "Crisis in Agriculture in Canada" - speaker Richard Thompson. 8:00 pm, 334 Queen St. West. 363-9618.

League for Student Democracy. Every Friday at 8:30 pm. Free coffee and donuts. Free music and talk.

To The League. Please don't call me a motherfucker. First of all I am a girl and that makes it a biological impossibility. Second it was the first time I did the page last week and I believe I am entitled to (at least one mistake). [If not more-typist] Third I had it under Friday and not Saturday as you so politely put it in your encouraging letter. Luv Stephanie.

Theatre Pass Muraille - rock, folk, jazz and classical music at 11:30 p.m. \$1 donation to cover expenses. 11 Trinity Square, 2 blocks south of Dundas off Yonge.

## SATURDAY, JULY 17th

Young Socialists are having a summer camp at Camp Poundmaker Saturday and Sunday leaving from 334 Queen St. West. It will be an educational weekend with classes on Quebec Nationalism and Strategy for Quebec Liberals combined with swimming and softball etc. For further details phone 363-9618.

MUSICIAN'S COOPERATIVE starting at the Hall. It's a body which may help connect people to music and musicians to bread Phone the Hall at 863-0275 or come Saturdays at noon

## SUNDAY, JULY 18th

Toronto Gay Action - meets at the Hall, 19 Huron Street at 8:00 pm.

Organ Recital at St. Basil's Church located at Bay and St. Joseph St. A programme of late Renaissance popular song variations starts at 8:30 pm with Gabrielli, William Byrd, Orlando Gibbons, et al.

Hare Krishna - Vegetarian Spiritual Feast with chanting, dancing and lectures. 4 p.m. at 817 Gerrard St. E.

Open Studio - figure drawing 3 p.m. 310 Queen St. W. Donations for model.

The Hall - the Flea Market every Sunday at 12 noon. 19 Huron St. Get it on!

Theosophical Society - 12 McPherson Ave. 10:30 a.m. Secret Doctrine Class 7:30 p.m. Lecture.

## MONDAY, JULY 19th

The Hall. Toronto Free University. Communal education. 19 Huron. 8 p.m.



# Bear's Lair

## ON THE BRICKS

As of this writing, the Amalgamated Transit Workers in Hamilton have turned down their most recent offer which overall is still behind the rates paid to the bus drivers and T.T.C. operators.

## ONTARIO PLACE

Recently my family and myself took a trip around Ontario Place, and herewith are my observations and humble opinions. Though in the main the whole concept of Ontario Place could be something of value, to the little people of Toronto it is nothing more than a place of high prices and gimmickry, a monument perhaps to be extolled to the public of Ontario as an election contrivance — by Davis and his demagogues.

At an eatery, called Kelly's complete with the Magna Carta on the barroom wall, it cost Mother and Father Bruin and the three cubs about seven bucks for five roast beef sandwiches, plain with no trimmings. This was a la carte.

Le Cafe, another tinselled and chintzy spot with an obnoxious facade at the "La Parisienne" motif with naked bulbs and dead fish floating by caught me for a glass of tepid wine at sixty five cents per copy, while draft beer at sixty five cents per glass was also available.

Over and around the white pods, where the big yachts nestled beside the little yachts and the littler yachts, another restaurant with Stoodleigh added to its title advertised a fish dinner at \$4.50 per copy and up.

There was an air of Wasaga Beach about the shole concession set up — a carnivalish cheapness about the pseudo attempt of hail fellow well met copying of Man and His World only added to the clip joint atmosphere.

The only redeeming factor was perhaps the films in the dome and the fight for union bartenders in the archaic oriented liquor controlled outlets — also the free admittance for pensioners.

So dear friends and gentle hearts, sisters and brothers if you should by chance wish to attend the gala, ~~at the~~ **ONTARIO PLACE**, bring your own or your own canned beer and take along your own vittles. Otherwise if you go complete with family you too could part with the best part of twenty five bucks.

**AND WHERE ARE THE GUERRILLA VENDORS** — it's open territory. I only had two copies and I sold them both within fifteen minutes after arrival.

## DEFINITIONS, APHROISMS AND OPINIONS

### Liberal and Conservative Politicians

While both Liberal and Conservative politicians have their nostrils firmly implanted up the rectum of big business, the Liberal is the more hypocritical because he always has his little pinkie shaking hands with labour.



Phone 532-4008, 749-3615, 534-5835  
or 826-1218 for information.

### Law and Justice

It is quite apparent that at times the difference between law and justice can be as different as day and night... ergo, the law and the application thereof and justice and the application thereof, that applies to Clinton Duke, Alderman Grys, Stafford Smythe and myself only demonstrates the logic of my words.

Though in the eyes of the populace in varying degrees we could or we could not have been guilty of a crime, who of the quartet is the more guilty, or innocent.

My crime, was not a crime at all

Pure and simple, at A and P Parts, I and a helper or a lot of other people were standing up and being counted and saying no to a stinking, immoral law that has fuck all to do with justice. We were simply saying no to the right of one man to STEAL another man's job.

And baby, I'd **DO IT AGAIN**.

As for Duke, Grys, Stafford Smythe... you judge them or judge the system they represent, or judge yourselves, for letting that system they represent exist.

\*\*\*\*\*

### Causes

The only worthwhile causes are the lost ones, for within them is usually the conception and thought of the brotherhood of man, principle and the centuries

old question, "Am I my brother's keeper?"

**LEFT WING**  
Liberty  
Equality  
Fraternity  
Truth

**RIGHT WING**  
Rigid Conformity  
Independent Wealth  
Greed  
Hypocrisy  
Tyranny

### Liberal Politics and Labour Leaders

Any writer who condones farce and bullshit ceases to be a writer of consequence regardless of his bank account or his equally morally corrupt following.

And any union leader who deigns to ally himself with the establishment only designates to himself the title of manipulator or "sell out" artist.

### Comments on being "Busted"

It wasn't the fact of the three cops hanging onto my arms or twisting my arms up around my back, it wasn't the fact of being fingerprinted or mugged or the removing of my belt or the handcuffs or the computerized thinking of the police or the ignoble and personal questions or the fact that the F.B.I. receives each and every set of fingerprints and pictures of every person charged with a criminal offence, before that person has even had a trial. It wasn't a point (though the police belaboured it) of whether I was a Protestant or Catholic or Hebrew or agnostic or atheist.

It was after, a few days later, when my son age 7 approached me. It was then that my guts and mind started to boil with the goddamn unfairness of it all. It was then that I really realized that our method of jurisprudence was not only discriminatory, but unfair and unethical, that law and justice can be a million miles apart.

For how can I as a father say to my son, you must respect the police? How can I as a parent say to my son, who I love very much that the police are concerned with your welfare, with mine when in reality they are concerned with the welfare of what I think is... that those self same police who the pretty sign on the door, to serve and protect, only practice that idiom, when and if the powers that be tell them to do so.

How can a man, accused of a bum rap crime accept the adage that a man is innocent until proven guilty? When the computerized, rationalized police force take my fingerprints, mug me, for something that in the final analysis isn't even a crime.

So, I have to tell my son, to tolerate the police. I tell my son to watch them but never ever trust them.

I tell my son, that though the police dispatch and preach the law, that they seldom achieve justice.

Not for me.

Or in probability for him.

# Marx U.

Capitalist society, as we said in our last column, is characterized by the appropriation of the labor of others by the capitalists, that is by the exploitation of the huge majority of the people.

But capitalism is only the last of class societies and it was by analysing the historical development of society that Marx reached his conclusions. He defined his scientific method as historical materialism.

"The way in which men produce their means of subsistence depends first of all on the nature of the actual means they find in existence," he said, "and have to reproduce. This mode of production must not be considered simply as being the reproduction of the physical existence of the individual. Rather it is a definite form of expressing their life, a definite *mode of life* on their part. As individuals express their life, so they are. What they are, therefore, coincides with their production, both with *what* they produce and with *how* they produce. The nature of individuals thus depends on the material conditions determining their production."

Marx showed how the mode of production has



changed through history and how for each new mode of production there were also changes in the relations of production. Man started with communal relations moving then to private property relations, first with

slave society, later feudalism and then with capitalism.

It is out of the conflict between the mode of production and the relations of production that social change takes place. As Marx put it: "The sum total of these relations of production constitutes the economic structure of society — the real foundations, on which rises a legal and political super-structure and to which correspond definite forms of social consciousness. The mode of production in material life determines the social, political and intellectual life processes in general. It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness. At a certain stage of their development the material forces of production come in conflict with the existing relations of production, or — what is but a legal expression for the same thing — with the property relations within which they have been at work before. From forms of development of the forces of production these relations turn into their fetters. Then begins an epoch of social revolution."

But is this automatic? Can one predict with accuracy exactly when this will take place? In our next column we will show how Marx, far from having a mechanical view of the relationship between the material forces of production and the relations of production, viewed them in their dialectical processes.

Clara Phillips



# fair food

Over the past three years of living in various co-ops and communes in Toronto, I have gotten into the habit of 'bulk' buying of food (well, some of the time anyway), for the house I've lived in. This has meant that, with something like \$10 per month per month, I've had to spend a lot of time and effort hunting up good, cheap food — and discovering what is cheap where.

So this article contains an assortment of where-to-get information. Hopefully, many of Guerilla's readers will, by now, be familiar with some of the following information, but read it all through, anyway, okay. As far as food-budgeting goes, most of us need all the help we can get. For feedback (so to speak), if you have any more good ideas for food-buying, we could get an information exchange going in the survival pages of this paper — and maybe that way make living in the big city a little more bearable and healthy for all of us.

## THE FOOD CO OP

First stop, for a lot of the basics, is the Food Co-op. This operates as a sort of alternate supermarket out at St. Enoch's Church, on the other side of Parliament on Winchester. The people there have been reorganizing recently — and I've heard that they are getting a brand-new, expanded shopping list together. The store in the Church is open Thursdays, Fridays and Saturday, although times tend to be a little irregular these days.

The Co-op has/had/will have foodstuffs of certain types MUCH cheaper than anywhere else around — things like brown rice, canned tomatoes, tomato paste, applesauce, canned fruit things, mayonnaise, mustard, ketchup, salt, toilet paper, crackers, baby food — are all on the list at fine, fine prices.

Do support the Co-op — it's a good thing to do, for many, many reasons.

## SUPERMARKET SHOPPING

Another place mentioned before in the pages of this paper — Usher's. There are two stores, both on Queen. The one I have gone to most is east of Jarvis and Queen, near your ever-smiling Guerilla offices. Usher's is a wild place. It sells whole cases of some things — and you of course get a good price for the quantity-bought stuff. According to what they have in (some of the goods are damaged cans, or brand-name things with too little salt, or a spice missing), you can pick up some really cheap processed products — watch for canned tuna for half Dominion Store prices, cheap and good canned apricots, peaches, kidney beans, spaghetti sauce. Also, Usher's

is definitely where to buy cooking oil (\$1.79 for the huge tin sold in the supermarkets for \$2.49—\$2.99). If you can afford it at all, butter comes extremely cheap with orders over \$3.00. A slightly confusing and chaotic-looking store, but, again, worth looking into.

## DAY-TO-DAY MARKETING

To get fresh things, hit Kensington market during the week. Fish is delivered to the market stores on Wednesday afternoon, so hordes descend on the Baldwin-Kensington-Augusta area Wednesday night and Thursday to get fish fresh, at its best. Sometimes some of the prices are not great, so do be careful; I've picked up halibut for 79 cents on occasion, and sole for 99 cents, making for a good protein food buy, considering there is little waste with fish. Also for protein hunger — eggs. There is an outdoorsy place up from Baldwin on Augusta that has fresh eggs for fine prices. You'll probably find that the medium-size is about the best buy by weight (small eggs don't go far and are not easy or the best to use for baking). They usually go for about 30 cents for a dozen, but some weekends are up to 35 cents, for the tourist trade, I think.

The best time to go to Kensington, by the way, is late in the day during the week (especially Fridays) when the shopkeepers want to go home soon, or are starting to pack up. They're tired, and they can be bickered with. Try it! It can be entertaining. It also helps relations if you learn a little Portuguese: Oh-brie-kadto (more or less) means 'thank you'. Learn diplomacy.

There are two cheese shops almost next to each other at the north end of Kensington Street on the west side. There is very little to choose between the two, and by checking out one, then the other, you'll see about the same prices. One store's cheese will sometimes be a little better, moister, newer or whatever. Again, do some comparison shopping — it takes time, but could save you dimes here and there. That get very important towards the end of the month, right?

In Kensington market, my best-little-bakery-west of Spadina award goes to Permuter's, on the south side of Baldwin, just east of Kensington. Messieurs Permuter are a strange pair. The whole family is around their store at various times, who LIKE people. Weird. They will suggest things to you that have just come out of the oven, and it's true, it's true. I've bought beautiful rye and whole wheat bread there hot to the touch, and onion buns that are a relatively cheap form of bliss for sandwich suppers. But curb the instincts a little when you're there (if you can).

You could find yourself blowing the budget on stuesel or danish. Their day-old bread is never that old, and, again, saves you those skinny little dimes.

The Imperial (next door) is flashier, but avoid it, for most things, please. The health inspectors ferreted grub worms out of their slicing machine only a while ago, and their fancy baked goods are no bargain at all. Their day-old stuff is indeed old. If you have to eat white bread (you know, the blotting paper with a crust), you can get it at the Imperial, five loaves for a dollar, earlish in the day. But you don't really have to eat white-shit-bread, do you?

And for the carnivores lingering around, go to the European Meat Market, across Baldwin street from the end of Kensington. Cut-up chicken is not a horrible pulpy mess there, and some (but not all) of their sliced sandwich meat is a good buy. Hamburg is usually three pounds for a dollar (sometimes \$1.10) and god, we just wolf greasy hamburger, don't we? If you think you can stomach the thought and the thing, buy tongue to braise in the oven with vegetables. Pound for pound, it is a very cheap meat (if you can forget you're eating tongue, you're okay).

That's about it for the Market at Kensington, except to note that there is a little store on the north side of Baldwin between Kensington and Augusta, which is a little hard to spot but worth the looking. Sorry, I have yet to learn the name of it. From the outside, it looks like any of the hang-the-meat-in-the-window places, but inside there are bags of nuts and grains for cheap and you can buy spices in bulk that makes it inexpensive to go quasi-gourmet. The man at the store is an older dude, who isn't sure what to make of 'them young folk' but be patient with him and he'll be good for you. Again, diplomacy.

Next in the grand tour is St. Lawrence Market. For the love of food, go there. It's in full swing from early Saturday until 3:30 or four in the afternoon, although some of the places in the main building on the south side of Front are open through the week. Get to the market early if you want the choice of the fresh goods, and around three o'clock in the afternoon if you are in the mood to pick through the fruit and vegetables and come up with incredible bargains. Over the last months, I've purchased five canteloupe (small bruises) for a dollar, four pounds of perfectly good cherry tomatoes for a dollar, six heads of won't-be-good in a week lettuce for a dollar, and gobs of other stuff by bickering, nit-picking and hassling.

When bananas are around, buy them at \$.10/lb., even if they're slightly riper than you would get at the supermarkets (not a bad thing). You can get four little baskets of strawberries for a dollar in the right place at the right time. Try, try. And, if you're into buying mushrooms (which you really oughtn't to

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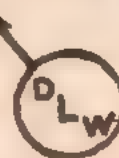
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be — no food value worth speaking of), there is a shop in the older market building at the back and to the left that has them for about ten or fifteen cents cheaper than anyone else. You can always look up a place on the right hand side when you go in (part way up the building) that sells three pounds of end-bacon for a dollar. End-bacon is not shit, and if you want bacon, but can't really afford it, this is a fine way to buy it. Look for the meatier packages, of course. There is always three-pound-for-a-dollar hamburger around, and pork cuts can be cheap, too. Hunt!

Also in the St. Lawrence Market, but this time in the new building, on Saturdays, is a good lady who sells cheese. She manages a cheese-factory up north somewhere, I've learned, and her cheddar is the cheapest around. You can also get 'bits' of cheese, slightly rubbery but at a discount: useful for cooking. Get your Mozzarella from her. She usually sets up to the left of the south door of the new building — you'll know where the stall is by the crowds.

In the new building are also sold garden plants — geraniums in flower, petunias and the like, and to take home and plant to all your other plants there are boxes of growing chives, thyme, sage, basil, etc. Someone in that building usually has dried herbs, fresh parsley, shallots, chives.

For potatoes, carrots, parsnips and general root-foods, the other places in this building are a good bet,

usually. Cabbages and turnips can be purchased for very little most days, but check the per-pound price. (You can get huge bags of potatoes at Highland farms, way out west. It's a hassle transporting from there. The store is at 1558 Queen Street West — if you can borrow a truck . . .)

#### EATING THE GOOD THINGS

Now for the final note — on the 'health' foods. I like the look at the Whole Earth Food Store on McCaul, honest I do, and the selection is fine, however . . . that isn't all there is to it. I, instead of spending at Whole Earth, get over to the Golden Ant on Elm just west of Bay. It's a nice store. It's stocked with good things. The Ant people are into recycling bottles and paper bags: you can do you bit for ecology by saving all those damn supermarket bags and carting them down there. They need bottles, yogurt containers, plastic (yecch) containers of all sorts. If you put your own foodstuffs into bags, it cost you less (!) and their stuff is inexpensive anyway. Raisins, figs, and raw peanuts go for 35 cents a pound. EVERYTHING there is cheaper than the other stores around, and the atmosphere is pleasant. Sit down, relax, play the guitar, read, chat-up an interesting person or two, and get flour, beans, rice, dried fruits, molasses, applesauce, yogurt, etc., etc.:

good and cheap. They'll even make you incredible things to drink for the same price about as shit-cola. You'll like the Golden Ant and by gosh, it'll like you back.

Final note — honey is cheapest at MacMillan's — on Cumberland west of Yonge — at \$1.35 for four pounds. They have light, amber or dark, according to your tastes, and it's better for you to buy the liquid, rather than the solidified kind. (But when you get through with the tin, take it to the Golden Ant). They also have some things the Golden Ant doesn't carry like raw cashews, marmite (yeast spread), and for you pill freaks, all sorts of esoteric vitamins and mineral capsules. If you must get your vitamins and minerals from bottles, they have the greatest assortment (although you can get some of the types cheaper at Shopper's drug market). With a balanced diet, it shouldn't be necessary: the only thing you will find yourself short of is Vitamin C. (People in the city, and smokers (of an sort) NEED vitamin C.) It comes in huge, cheap bottles at Honest Ed's. You can also drop about 1,000 milligrams when you feel a cold coming on. It staves off sniffles sometimes. Check with Doc Dave.

Enough. Maybe more in another article someday. Any ideas I could use would be appreciated. Got this family to feed.

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THE NEW/OLD MARIPOSA

I can never say enough good things about Mariposa, but I keep trying. My task this year is made a little easier by the fact that they introduced some welcome changes, which worked, so I'll devote most of this review to the changes.

Mariposa began as a folk festival, in the strict sense of the word. People's music. This did not entail super-stars of the commercial music world and twelve-foot amplifiers and rock-'n'-roll and masses of curiosity seekers and a huge profit margin — the sort of thing that usually get a venture of this sort off the ground. Rather, through a long, arduous eight years, the festival struggled to operate an authentic people's festival on a non-profit basis. Acoustic guitars. Mountain groups. Old delta bluesmen you've never heard of. Real Indians. The whole other side of this plastic life we live in.

As they say in the tobacco country, it weren't an easy row to prime. Occasionally, they got side-laid. Rock-'n'-roll. Bikers-'n'-booze. Super-stars to hype the gate. In their ninth year, they made a profit; in their tenth, a good profit.

But something was missing. Or, more to the point, something was glaringly apparent. The evening concert, mainly, with its over-hyped stars, masses of tourists, would-be suburban revolutionaries crashing the gates, etc. The festival's organizers (Dic Flohil, Mrs. Klein and their many volunteer helpers) sat down last winter and decided to get it together. Away went the concert and in its place the four workshop areas were extended to six and kept running from ten in the morning 'till nine at night. Away went the big names and in their place were more of the fabulous lesser lights that Mariposa has consistently been able to unearth over the years: people like bluesman Johnny Shines and Indian singer Willie Dunn. Away, too, went the \$12.50 and \$5.00 tickets. The profit of the previous year, plus the cancellation of the expensive evening concert, allowed these to be reduced to \$10.00 and \$3.75 respectively. And, last but not least, away went the hassle of having to get off the island at four o'clock and line-up to get in again at seven.

The result? A little haven of reality just fifteen minutes from Yonge Street. I noticed, as soon as I entered the grounds on Saturday, that things seemed friendlier and quieter. Less ego-tripping from boozers, less mental diarrhea from tripping speed-freaks, etc. The atmosphere remained good all day, in spite of the heat and the packed crowds. The crowds will condense, I imagine, as the no-stars policy becomes

apparent to the public-at-large, but it really doesn't matter. People-claustrophobe that I am, I can still hack large numbers if they take their music as seriously as the crowds did Saturday.

Roaming from area to area, I didn't catch the names of very many of the performers, but that doesn't matter either. The music which I came to hear was there, and the musicians seemed more concerned with it than with "becoming known." There was Jimmy Carter stuff, complete with yodelling, and good ol' down-home blues and a Caribbean rhythm group and a fantastic jug band and a whole lot of other good stuff. Two names stand out, one known, one unknown. Pauline Julien is known, of course, but seldom seen outside of Quebec. There, she is known as the Bob Dylan of French-Canada, which is a pretty long reach, but she deserves something of that order. A little red-haired girl who strides onstage like a man and sings like a giant. She did five encores. No wonder they arrested her. Small wonder, either, that they couldn't hold her.

Bill Stevenson is a friend from Ottawa who is the most complete musician I have ever listened to, with the exception perhaps of his friend David Owen, who used to play with him in various kitchens around the country. Bill was one of the original Ottawa folkies (Bruce Cockburn, Sandy Crawley et al.) but he never really did feel too comfortable in the sterile atmosphere up there in the early sixties. He became a rock star in Boston but still kept snarling at audiences and writing angry music. The past two years, however, seem to have put him on the right track. His concert Saturday garnered the largest crowd I saw and he was in superb form — strong voice, evocative mood, beautiful guitar (he plays about eight other instruments.) He's one of the few Canadian writers I know who could write a song about Joyceville without making it sound like a Johnny Cash song about Fulsom.

One small complaint. The food franchise on the grounds is owned by Waller's, who refuse to allow other food vendors in. Long Red and I had two lousy hot-dogs, two miniscule packets of chips and one measly cup of coffee for \$1.25, which was all we had. Where were the natural food vendors with their reasonable prices? Etheria could do the job, if Waller's would allow it. I think perhaps a little pressure should be brought to bear on the Parks Commission and whoever else may be responsible.

Otherwise Dick, Estelle, et al, it was great.

Doug Austin

## Opera Theatre

The Young Canadian Opera Theatre is a group of student singers and technical people who are interested in pre-senting operas. The group has received a grant from Opportunities for Youth (!) which covers salaries, but of course they must raise their own production and publicity costs. For this reason, we are informed, there will be an admission fee of \$1.00 for each performance.

From July 7 until August 7 there will be presented three short operas, in and around Toronto. The performance schedule is as follows:

July 15, 16, 17 —  
DUNDURN CASTLE, Hamilton

July 20, 21, 22 —  
McLAUGHLIN PUBLIC LIBRARY,  
Oshawa

July 26, 27 —  
UNIVERSITY OF GUELPH THEATRE  
WORKSHOP, Guelph

August 4, 6, 7 —  
LAWRENCE PARK C. I., Toronto

The operas which will be presented are Pergolesi's "The Maid-Mistress", the story of a maid who outwits her master, Ravel's "The Spanish Hour", the story of a young wife's adulterous adventures and Poulenc's "The Human Voice", which depicts the last telephone conver-

sation between a jilted woman and her former lover.

All operas will be sung in English. They are directed by Ronald Weihs, who himself has authored a musical play, "Moirs", which was performed several years ago at the Central Library Theatre. Trick Brymer is the producer for the series; he has had considerable experience in Canadian plays, including roles in "Woyzeck", "Antigone" and "The Memorandum." Stuart Hamilton is musical director; he has a background as both actor and musician. Holly Patton, who will be the group's set designer, is both a sculptor and a children's guide at the AGO. Other members of the group include Sharon MacIntyre, Richard Ainslie, Ferguson MacKenzie, Herbert Brown, Nicholas Litowski, Barbara Carter, George Bassingthwaite and June Rilett — all of whom have had considerable experience in various opera and related works in Canada.

Guerilla will be checking out a dress rehearsal and their first production efforts next weeks — reviews to follow. Hope to be finding out if opera can be made to work these days, how productions come across in English, and just how important (in the larger framework of all creative methods) this re-birth of interest in opera among youth will be. Stay tuned in.

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## GOD'S BIRTHDAY

July 21st is God's Birthday — World Peace Day, in conjunction with an Istanbul inspired idea to be celebrated around the world that day. Grass Root and Street Music are getting together a day of music and food at Wacheea Park, in front of Hart House Theatre, U. of T. campus, and everyone is asked to come and make it a beautiful day.

Performing will be Keith McKie, Gord Lowe, Munoz, Alexis and others to be announced. The day starts at 6 p.m.

and is the second part of the God's birthday celebrations which being this Sunday, July 18, 2 p.m. to 9 p.m. on Hanlan's Point. The day will afford an opportunity for an informal tribal gathering, with Thog and other theatre groups, musicians, dancing and chanting. Bring your own axe, too. Wood-chopping to do.

Please bring some food for a feast at both events — come together, share, and be as one.



# ALL ABOUT FUSES

Piers Cunliffe

This time around, having covered the worst in plumbing, I should spend some time on electricity. This particular energy source has its good and bad points: good in that it got us out of the kerosene era, although many, including myself, still love to light a room with a kerosene lamp, and bad in that its generation includes gross thermal and atmospheric pollution. Not to mention the electric chair.

A lesson in fundamentals is in order here. The amount of power to light a 10 watt bulb can kill; don't mess with electrical fixtures in bare feet, use rubber shoes or a rubber mat; water is a conductor and if you are standing in it you are an extension of the house wiring. To be explicit, when you pry into electrical outlets, switches and fixtures, shut off the power first. This is best done at the fuse box and that is the subject of the piece.

I realize that a large amount of information that goes down in these articles is superfluous to most people, but I want everyone to have it because if we, as an alternate culture, are to survive we must be able to profitably use what the present system provides. And so I get to the point I mentioned — the fusebox.

The fuse box functions as a safety valve for the electrical power entering the house. If, for instance, a piece of equipment shorts and starts drawing too much power (analogous to a waterpipe bursting), the fuse blows and the power is cut off.

The fuse box is usually located a) in a house in the basement; b) in an apartment, in a cupboard. In either case the box will contain definitely a glass

top, screw out fuses and, if there is an electric stove, tubular fuses. The major thing to do is find it and become familiar with it so you can find and service it in the near or complete dark.

There are two fuse types, screw base and tubular. The latter is, under most circumstances, unlikely to blow and if it does, indicates a major failure in the electrical system which an electrician should look into. The former is what you must deal with usually and comes in several electrical sizes, being physically the same, i.e., 10, 15, 20, 25, 30 amp. (amp being the measure of flow in electrical terms). In older habitats, 15 and 20 are the best spares to keep, while most newer (last ten years) are equipped with 30 amp wiring. Unless an emergency is in effect, never put in a larger fuse than previously occupied the space and before installing the new fuse try to ascertain the reason for its failure. It could be a defective outlet, overloading, or an old age fixture due to retirement. In subsequent weeks I will try to explain why these things happen and how to correct them. In the meantime, when a fuse blows, you should have a flashlight or candle handy and some fuses (that match those present). Turn off all the fixtures in the affected area and power the outlets one at a time. If the fuse has blown because of overloading, it will be the last light of appliance that goes on; if it happens when only partial usage is applied, it is likely the particular fixture you just connected. If so, turn off that fixture if you can do so before the trouble.

Next week I shall embark on the first of a series of articles designed to show how to fix the weak link and get you back into the twentieth century.

## A PLACE TO STAND

**THE JUICE FREEK**

reviews a private party

Put a bunch of Irishmen and a bunch of Englishmen in a house, and what do you get? A fine bar, replete with pewter mugs, oaken beams, panelled walls, kegs and mirrors, the men in question — electricians, fitters and glaziers by trade spared none of their art in embellishing a home to the noble brew, non of this basement recreation room nonsense. The lounge takes up the better part of the first floor, with assorted kitchens and things hung about it. Compliments to Noel, Tony and Paddy.

Seems that Formosa Breweries is fighting beer pollution, offering a one cent deposit on beer cans.

As a service to buzzy heads, the Juice Freek offers you "Sergeant Higgins Restorative". It seems that what you do is, after a good evening's cork, open up one bottle of beer — place it beside your bed — and drink the flat brew come morning. Good luck!

Another way to knock the hell out of those rising up angry fuzzies is to rap your lips around a Red Morning Special — tomato juice, one teaspoon of Worcester Sauce, and a raw egg. Salt to taste.

I ventured into the "Beresford House" (Queen at Sherbourne) last week, and believe me, it was a house of a different colour. I understand the bouncer died of drink some years back, which explains the following fact — I suppose that every rubby in Cabbage Town is falling over drunk in there — the pan-handling index is two minutes in here (two minutes between hits), which is bettered only by the "Continental" with a one-minute index.

### CAUGHT IN THE CAN

A can of baked beans was finally exposed as the culprit setting off the burglar alarm promptly at 10:34 each night in a supermarket in Exeter, England. And expert from the alarm company, after an all-night vigil, reported light reflected from a passing express train and bouncing from the bean can was sufficient to set off the alarm.

### N.B. INVADED

Protesters in N.D. state of Mexico protested the presence of U.S. troops, 450 members of the Main Army National Guard who have invaded D.N.D. base gagetown without a shot

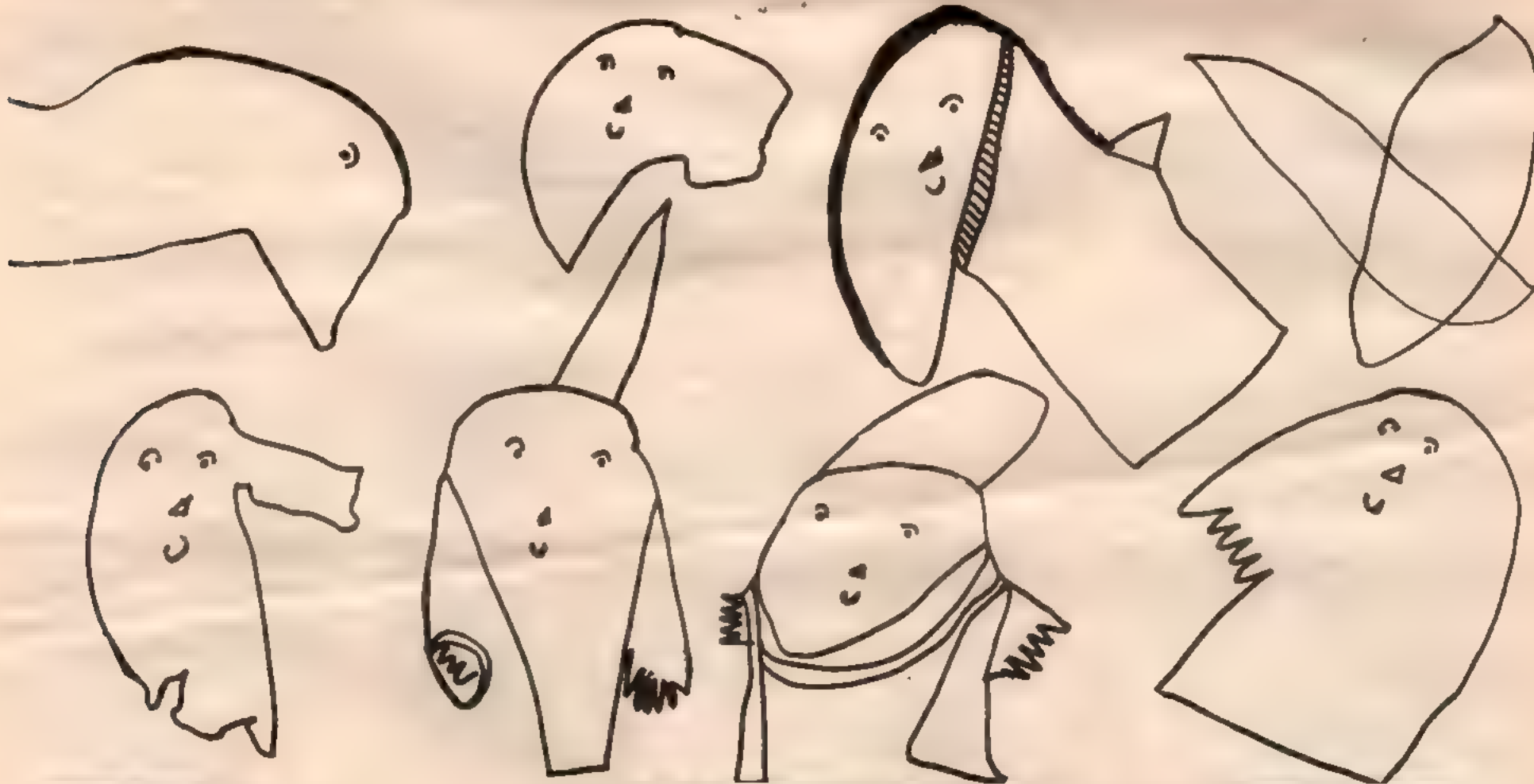
being fired. Break out the cows Miss Second, They're at it again.

### 21 MILLION PEOPLE ARE REFUGEES

The U.S. Committee for Refugees has reported that over 17-1/2 million people were homeless in the world last year — and the total was brought to more than 21 million after an estimation of the numbers of East Pakistan refugees was made.

That's one-half more again than were homeless at the end of the Second World War. And about equal to the present population of Canada.

The report did not indicate whether American Exiles in Canada were included in the figures.



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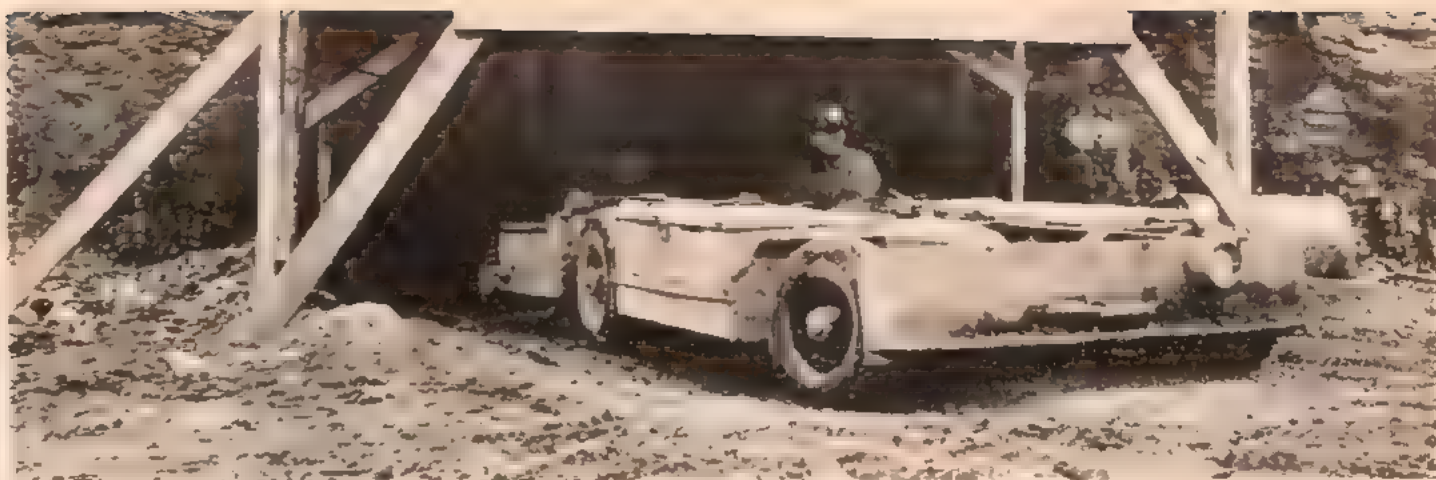
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## Toronto truck theatre

Richard Banigan and his company of portable mummies, the Toronto Truck Theatre, have been on the streets with their big red truck and in the parks with their deftly executed production of "Tecumseth" for almost a week. The players are, with a few exceptions, U. of T. students and are financed by a Federal government grant under the Opportunities for Youth Programme.

The play could be described as middlebrow melodrama; written in 1876 by Charles Mair, it is still, depressingly enough, relevant. The problems of the Canada of today are basically the same as those of 150 years ago — we have solved none of the problems and subsequently have not been faced with any new difficulties. American expansion (cultural and political), the influx of American expatriates, the position of native Indians — all these and other problems are treated in the play, in much the same way they are discussed today.

The publicity blurb of the group promises a play concerned with "the struggle for a cohesive Canadian National" — an exaggerated claim. The play exhibits fervent anti-Americanism, of a type seldom seen today. It rallies us all around the flag (the union jack) and holds allegiance to the British crown to

be the saving grace of our nation. There is a suffering and lost Indian Maiden, saved in the nick of time by her Noble Savage mate, an Indian villain titled "The Prophet" for all to hiss at, General Brock and other true blue soldier to cheer and some elevated and anachronistic prose dialogue to hear.

The production itself is an admirable experiment and often an exciting reality. Voices were lost on the wind and cut through by ambulance screams, traffic noise and babies' wails, but the cast did their best to cope with both noise and the occasional excessively exuberant child.

They were for the most part successful; the small but appreciative audience was with them all the way. I saw no one leave and many sceptical, distant observers move in for a closer look. Everyone saw that the kids of the neighbourhood were having a ball. Recruited as Indians and soldiers both American and British, they hissed not the villain so much as the members of the opposing forces. The children's play of the afternoon must have been a success; they were back for more.

The "mellow" drama was toned down, the stereotypes and clichés often treated as such. The humour was played up, making what might have been a very

dry evening into a more entertaining one.

The acting was at times an exercise in public relations and child-care, but by any standard, the performances were good. Here was that self-indulgence and self-consciousness that must be expected from any amateur production. The girls of the troupe were too obviously cued: a true Indian "savage" would not, upon entering to parley with a British officer, glance at his crotch and adjust his loincloth. An agitated British officer does not, when pacing back and forth, stare at his boot every time he makes a carefully executed turn to see that his feet are perfectly placed. This is not nit-picking; it is small things like this that an actor must perfect, in order to make his performance straightforward and without apology. The most notable performances were those of Nick Mancuso as Brock and Blair Shakell as "The Prophet."

The troupe will be in Willowdale Park July 15 and in Kew Gardens July 16-17. Performances start at 7:00 p.m. Anyone requiring further info or having an interest in having "Tecumseth" presented for private groups should contact Richard Banigan at 962-2923 or Peter Peroff at 920-3490.

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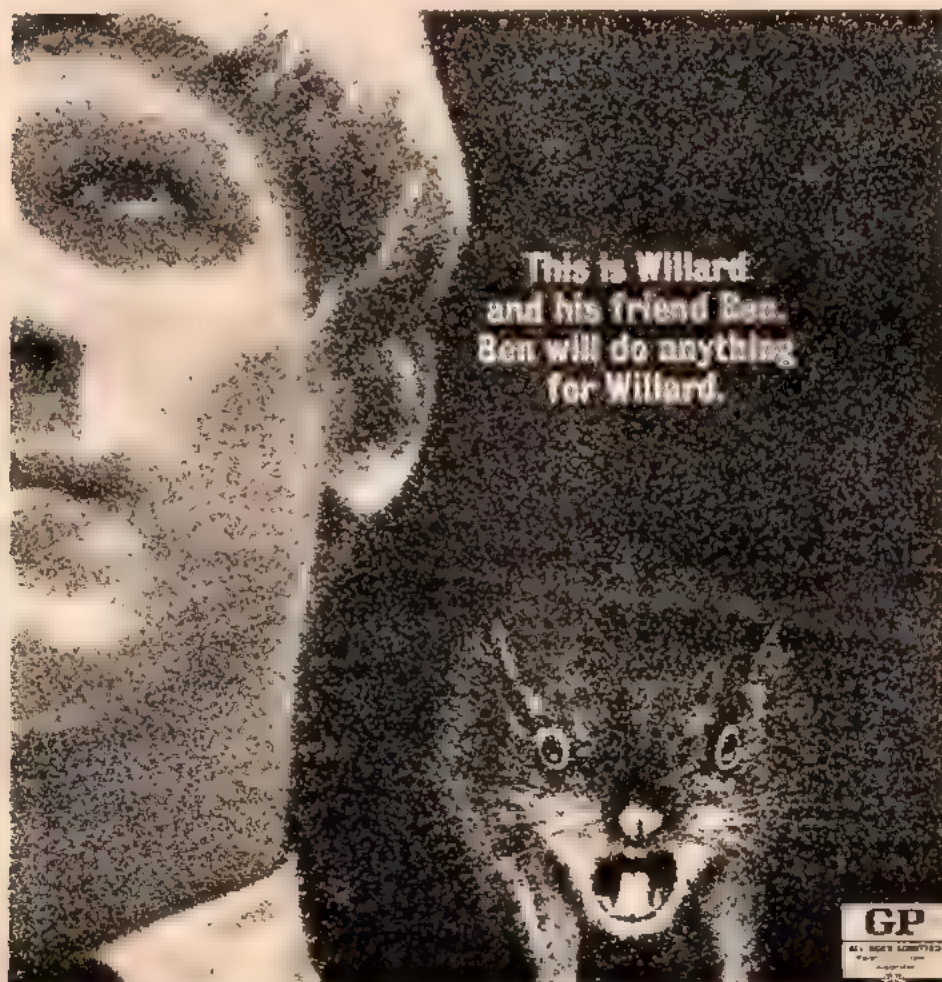
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# FORTUNE AND MEN'S EYES

It took a long time for "Fortune and Men's Eyes" to return to Toronto. The last time it was here was over four years ago when it played at the Central Library Theatre and when Nathan Cohen, then theatre heavy for the Toronto Star, called up critics from New York to see this new play.

John Herbert, who wrote the original play and did the screenplay, at that time was an "unknown" Canadian playwright, and at that time Herbert didn't care if he was known at all. On the bookjacket of the play, it mentioned that Herbert was working as a waiter in a men's club. He didn't want to get involved with the theatre crap that was hanging around Toronto.

"Fortune and Men's Eyes," when it first played Toronto, became one of the classics of English-Canadian theatre. With a wry, despairing humour, it looked through prison bars at the lives of four people: Smitty, a virgin busted for the first time; Rocky, a tough, emotion-craving con; Queenie, a drag queen trying to protect his humanity; and Mona, gentle and buffeted and quoting Shakespeare.

The play blasted the prison system. Herbert had spent six months inside, on an indecency charge. Herbert is a homosexual. As a result of the play, a number of "Fortune Societies" sprung up to help ex-cons get back into society.

Sal Mineo picked up the play for production in New York, where he introduced "Skin," by having the first nude/gang-bang scenes. At the same time, Mineo was vying for the film rights to the script.

However, Herbert wasn't too impressed with the American version, and while putting together the innovative Garret Theatre in Toronto,



he fought for control of the rights to the script.

The film version, now showing at the New Yorker, comes as close to what Herbert felt was the original conception as is possible. He updated the script by introducing a grass bust. When the original director was pulled after half of the film was complete, Harvey Hart was

brought in. And then financing through the Canadian Film Development Corporation allowed the film to be as totally Canadian as possible.

The film divides itself nicely into three separate pieces, which can easily be compared to other films of the "new wave." Smitty (Wendell Burton) walks into the prison as innocent and clean as

Jon Voigt in the opening of "Midnight Cowboy." The same disillusionment and clear flatness exists in both of the films.

Rocky (Zoëy Hall) is the tough, frightened con who becomes Smitty's old man. Thus there is a fascinating parallel between Rocky and Michael of "Boys in the Band," where both put on straight appearances and fight their natural state, the "normal" gay-ness of the prison system, and inborn natural gayness.

Queenie, as in the earlier play, has star quality almost like Shirley Temple. Played by Michael Greer, he is the super-fag, who knows how to "politic" and knows how to protect himself from the brutality of the prison by being more real than real. The final scene of the film has Queenie doing a drag scene at the prison staff-con Christmas party. Shades of Marat/Sade as the prisoners take over with Queenie exposing his masculinity to everything that tried to destroy it, while shouting, "Thank you, Fuck you!" Chaos, as the controlled go out of control.

One of the features that is immediately picked up in "Fortune and Men's Eyes" is the homosexuality. But homosexuality is only a bias that Herbert introduces as he puts across the brutality of prison and the attitudes that force people into stereotypes — super drag queen, butches, and, of course, sucken like Mona, who brings out the title.

"When I dance with fortune and men's eyes,  
I, all alone, bewep my outcast state  
And trouble deaf heaven with  
bootless cries  
And look upon myself, and  
curse my fate . . ."

## FILM BUFFoonery

Lloyd Chesley

We've got another new opening, which will make it nicer for movies this summer. Meanwhile, keep an eye out in this paper for my feature on Frank Capra, one of my favourite directors, who'll be one of your, too, if you catch his films whenever you can.

CINEMALUMIERE, 290 College at Spadina; at 7 and 9:30, 920-9817, July 17-23: Sam Peckinpah is mostly famous for his violence, but "The Ballad of Cable Hogue" is a simple, beautiful little western with marvellous comedy and a terrific performance by Jason Robards. And July 24-29: "Fellini Satyricon," his wildest and best film. This quintessential work by the freak-out master of freaked-outdom is an amazing trip, to say the least. I'm not even going to hazard a description, only a high recommendation, to be sure.

COLONNADE SUMMER CINEMA, the Colonnade, 131 Bloor; at 7 and 9:15, July 16-22: Charles Laughton gives an incredible performance in the best version of "The Hunchback of Notre Dame," ably supported by Cedric Hardwick, Thomas Mitchell and Edmond O'Brien. And July 23-30: Stanley Donen's "Seven Brides For Seven Brothers" is one of the most energetic of the fantastic MGM classic musicals of the fifties. These films are always a lot of fun and the choreography in this one, by Michael Kidd, is

some of the most dynamic and energetic I have seen.

ONTARIO FILM THEATRE, Ontario Science Centre, Don Mills at Eglinton; at 8:00, July 20: Continuing their series of resurrections by the American Film Institute with an obscure silent film called "The Canadian," from a play by Somerset Maugham. And July 27: In the early thirties, the coming of sound gave rise to a number of musical revue films. One of the most famous is "King of Jazz," which has the added interest of the early two-colour process that predated the one used since 1935. This film has performances by such ones as Paul Whiteman and his orchestra and Bing Crosby.

OISE, 252 Bloor West, across from Rochdale; at 7:30 and 9:30; both films for \$1.50 or just the second for \$1. This is the new summer film series I mentioned. Tuesdays will be devoted to W.C. Fields, Wednesdays to Marlene Dietrich and Thursdays to the great director, Ernst Lubitsch. The theatre is very good, comfortable and with a big screen. July 20: The Marx Brothers best film, "Animal Crackers" and then Fields in "Mississippi," which was one of his best card-playing routines. July 27: Fields in "The Old-Fashioned Way" and the ever-popular, "Never Give A Sucker An Even Break," which has a plot basis about Fields writing the most

incredible screenplay anyone could ever think of. July 21: Dietrich and John Wayne in a potboiler called "Seven Sinners," followed by the least of her efforts with von Sternberg, interesting nonetheless, called "Dishonoured." July 28: Rene Clair's wonderful comedy "The Flame of New Orleans," badly slighted by critics and historians, but probably one of Dietrich's best films. Followed by another of her good performances, the gorgeous "Shanghai Express." July 15: Ernst Lubitsch's only serious film made in America, "Broken Lullaby," an anti-war film with some very strong sequences. Followed by his first sound film, a musical with Maurice Chevalier, "The Love Parade," a delightful and advanced work for the primitive days of early sound. July 22: A later member of the series of Lubitsch-Chevalier musicals cum sex farce, "The Smiling Lieutenant." I haven't seen this film just released after a long time, but it is said to be one of the best of the series. Showing at both of the regular showtimes. July 29: Lubitsch's "Angel," with Dietrich, is probably the wittiest film ever made. It is actually beyond laughter and is a beautiful work of cinema. One of his whakiest films is an adaptation of Noel Coward's "Design for Living," starring Gary Cooper, Fredric March and Miriam Hopkins. It's a lot of fun.

A film industry of great note sorely

neglected these days is the French film of the thirties. Recently, the OFT provided a terrific tribute of ten films to one of their masters, Rene Clair, and the same theatre promises to do the same for Jean Renoir. In the meantime, the Toronto Film Society has decided to devote its summer screenings at the main library to this subject. It starts July 19 and runs every Monday afterwards (except Aug. 2), for five shows. The series honours such minor greats as Julien Duvivier, Anatole Litvak, Jacques Feyder, Marcel Pagnol and Pierre Chenal. I don't know those last two, but the others are very fine and will provide an extensive and entertaining examination of the industry. It's seven bucks for all five shows (six films) to be sent to the TORONTO FILM SOCIETY, 128 Glen Rd., Toronto 5. Or phone 589-7234 and ask Mrs. Anger to send you more details.

Until the 18th the Silent Cinema is showing D.W. Griffith's sound film, "Abraham Lincoln" starring Walter Huston. Then, until the 25th, it's the excellent and important German silent film of the F.W. Murnau, "The Last Laugh," with a Keaton short, and then it's Laurel and Hardy in a talky feature called "Way Out West." Meanwhile, the Crest remains alone as a revival house and it is slowing down badly in quality. Look elsewhere; I think there's a lot to find.

By Lloyd



BUY &

# SEEK AND YE SHALL FIND!

SELL

CLASSIFIED ADS ARE RUN FREE FOR THREE WEEKS — MORE INSERTIONS COST 50¢ per line. DISPLAY ADS \$5.00 per column inch. ★ ★ ★



Room in commune for one person; 418 Palmeston Blvd.; 533-4090 anytime.

Fiat wanted for Sept.; good condition; \$90-110/month; central. 921-5952.

Want to find a house for beginning of September in downtown. Call Pat or Brian 699-3562.

Couple in late 20's looking for two rooms in co-op. Will consider starting one up if necessary. Karen 532-4116 or daytime 366-7311, local 286.

Apt. to rent, Bloor-Christie, one bedroom, clean; across from Christie Pits swimming pool; \$110/month. 536-4354 or 964-1174.

Single & Double Room at 331 Davisville; share food and expenses; \$50 either one month. Charly 481-6514.

Third person wanted to share large comfortable house; Mortimer and Broadview; \$100/month. Call 463-3165.

Landed dodger and his dog looking for a home. Communal life style. Share rent. Call Dick 537-5337.

New artisan commune near Perry Sound accepting applications for 25 persons age 25-35. Monthly assessment \$3 plus one day's labour per week. You get half-acre allotment, fire wood, and help to build your own hut 8' by 10'. Approximate cost \$75. Do you really want to do your own thing or is it just another excuse to do nothing? Write to Cook 613 Bay St. Toronto.

Two rooms in comfortably small cooperative house. One: \$44/month. One room large enough for two: \$64-70/month. Couple preferred as we have only one other female in the house but anyone interested welcome. Call 363-4872 or leave a message for Ernie at 863-1527.

1 ROOM TO RENT IN COMMUNAL HOME... 168 BEDFORD RD. 921-2820 DEBBIE

COMMUNAL HOUSE NEEDS PEOPLE. SEVERAL ROOMS AVAILABLE AT LOW RENT — 275 DAVISVILLE & MT. PLEASANT. LEAVE MESSAGE AT 481-6514 FOR HELEN OR MARTY.

Furnished attic in house on 182 Macdonnell Ave. Cool for the summer, cooking facilities, great for girls. Parkdale 535-9182.

Big house at High Park, into organic food — needs people to complete commune (there's already four of us) — 767-3331.

5-room house available. Bathurst-Dupont area. Suitable for freaks, students, etc. \$190. 531-4648 from 9-5 and 10 p.m.-2 a.m.

2 rooms for rent (unfurnished); share house and garden with seven other people. \$75 per month each (all expenses) — 532-5395 (Bloor-Dufferin area).

Co-op—Commune North Toronto near York U. main campus needs people. Lloyd Stephaniuk 835-2515 or 743-5499.

House wanted to start Ashram. Ananda Marga; turn your house into a path of bliss; serious-minded yogis. Karuna 964-7172.

Commune at College & Grace needs girl to move in; 533-4195.

Room in small townhouse with backyard, vegetables, etc. suit chick. 929-9554 evenings, 363-5423 days.

A beautiful 2-room upper flat in a new house on Coxwell; 899-6501 after 6.

Photographer and wife looking to move into house. would share dark-room equipment. Phone 966-3781 or 920-8758.

If you are together come share a nice co-op townhouse. Nicely furnished King & Berkely. Mike 864-9892.

"Responsible" couples or -chicks needed to run a house (home). Phone 362-3355. 40 Beverley Street. Ask for Mark or anybody

Wanted — unplatonic couple with ideas. Seriously interested in forming a co-op. 23 and up. 924-2232.



Rodgers Bass Drum for sale 24 inch, 6 months old. \$200. Phone Paul at 920-7928.

Take a summer music appreciation course with the Masters given by Edward Providence and Barry Edwards. OCE auditorium one day per week. (6 weeks). For further info. dial 923-0808 or 922-8807.

Whoever ripped off my guitar at St. Basil's hostel, please return it. No hassles. Guitar is a Fender-Kingman acoustic with mahogany back and blond front. Contact Frank Deschaine at St. Basil's, 95 St. Joseph St. with any information.

Tenor sax player, keyboards too, I would like to make some money playing rock, jazz, blues but also dig any good blowing jams; call Duff: 763-7429 -anytime.

Heavy worker, driver, blues singer, handy man. Phone 636-6100.

FLUTE — I need a flute and can't pay much money. Call John 925-9931.

Available one Jug Band Mother Fletcher's jug band available for any kind of gig including one fiddle player for dancing. Contact Larry 964-1899.

I have 12 string guitar know some chords need someone to teach me to play fairly well picking etc. Can't afford much no rip-off please 533-8697.

Bruce Beach, the flautist, would like to meet a good jazz bass player. 962-5753.

"If you want it (Baby) I've got it" — that's the name of a new souvenir hit record by a young man known as Michael T. Wall 'The singing newfoundland' who has a new rock country sound that you can groove on. Get your copy by sending \$1.98 to famous Ernest Tubb Record Shop, 417 Broadway, Nashville, Tenn. U.S.A. You will dig the sound of this Newfoundland singer.

The Free U. is starting a Music Class for those wishing to learn piano and/or basics of musical theory. Registered music teacher will be present. Private lessons may also be arranged. Call T.F.U. 864-1376

Drums — double set with accessories. \$125. Rich at 881-1433.

Rock band, CHUG, need rehearsal space full-time. Call Joe 477-7453.

Would Beau Costellists phone Larry 894-0052.

Band looking for practice room. Willing to share with other band. Can only practice nights. Tom Pullin 537-9224.

Bruce Beach — flute teacher — jazz and classical. 962-5753.

Musicians wanted for free gigs this summer (at your convenience) at the Woodgreen Community Centre. Call Mary 481-7982.

Musician (electric guitar) seeks others for constructive jamming and/or band. Own equipment. Call Kabin at 364-0639 or come to 31 Huron St.

The Performing Arts Group is trying to set up a free booking agency. If you would like to be listed leave a message at the Community Switchboard at 863-0275. They would like to invite you to the 19 Huron St. Hall to play at the Friday night folk & blues jam at 8:30 p.m. Trinity Square is another place we would encourage you to play, on Saturdays, if you're non-electric stuff.

Musicians needed to play at 11 Trinity Sq. open jamming 11:30 p.m. 366-3376. Tony.

Theatre Pass Muraille — Rock, folk, jazz, and classical music at 11:30 p.m. \$1 donation to cover expenses. 11 Trinity Sq. 2 blocks south of Dundas off Yonge. Friday nights.

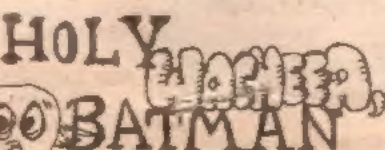


OCE went to change things there? phone 368-7726.

Al Cummings — 266-3551 — has a horny female cat — needs a home for it preferably on a farm with horny male cat so she can quote "get her chance at it"

A car available for people needing transportation or freight hauling to or from farms etc. See Stephanie at Guerrilla for further details.

Volunteers needed! Together people needed to work with youth in inner city community. Requires hard work, creativity, patience, friendliness. Those interested in being on summer or fall staff, call Valerie at 921-8674 or drop by any day after two; 265 Gerrard Street East



Are you tired of having to pay large sums of money to fix your otherwise cheap bicycle? If there is enough demand and if there is someone willing to teach people the mechanics of fixing bicycles, then the Hall could be holding classes for this cause. Call 863-0275.

Future Farm, a Youth Opportunities-YMCA project wants 10 people to join them in forming a community on a 150 acre farm near Orillia. Will be doing hydroponics, quonset huts, domes, and arts & crafts. More info call Irene Borden or Bob at 637-3367.

IBM Selectric composer available on shared time basis. Call the Truckstore at 925-7689.

EARTH FLAG \$5.00, postage included. Proceeds donated to People's Radio Fund. c/o Home I.S. Co-op, 15113 Marine Drive, White Rock, B.C.

OPERATING FOOD CO-OPS

MISSISSAUGA — (Port Credit, Cooksville Streetsville) 279-0791 or Ed Cane, 826-4792.

LAWRENCE HEIGHTS — (Yonge, Eglinton West, Dufferin) 781-8793 or Howard Kaplan, 635-1961.

DON MILLS/SCARBOROUGH — 757-2544 or Anna Karpiak, 491-0639.

WARD 7/DON DISTRICT — 984-2522 or 923-2678.

FORMING GROUPS

WEST METRO (Rexdale, Islington, Weston, Downsview) Carol White, 244-2511, daytime, 741-0119 evenings. Centre City (Bloor W., Bathurst, Davenport, Avenue Road) Eliot Markson, 921-4209.

If you are interested in forming one, contact David Weston, 924-7286 or Eliot Markson, 921-4209.



Personal (But don't take it too personal)

Will John, Wayne or Gary and talking Steve (Rockhill) please contact Steve at 751-6175.

Susan Marczyk — please call home & tell us everything is all right. Mom & Dad.

Congratulations to Small Gerbil who gave birth to four little bald gerbils, on July 8 at 9am an' ev'rythin' is jus' fine.



CHRIS: PICK UP REMNANTS. — MURIEL 364-3024

GIRL WANTED TO MARRY ★ ★ ★ UNDER SPECIAL CIRCUMSTANCES 763-3597 EARL ★ ★ ★ ★

Gays Dating Association. Gay boys and Gay girls. Wide choice. Fully confidential. Phone 536-7529, 3 p.m. to 9 p.m.

Any draft resisters new in town, needing a place to crash for a week or less, contact Cliff or Pat, 632 Dovercourt, upstairs.

Truth therapy for those who want to communicate & learn with total honesty, call Dave Johnson 488-9173.

Co-op will take care of girls to live in nice apartment. Must be mature morally and in good health, with some money and lots of courage. Go travelling, learning; write Bob Stone-golden c/o Guerrilla.

All those fond of books & reading who would like to assist in the reviewing and appreciation of fine, rare and curious volumes relating to the healing arts, please reach me. Canadian Whole Earth Almanac, 925-7689 or drop us a line at Box 6, 341 Bloor Street West.

Diane Goldberg, Huntington Woods, Mich. (Detroit). Are you ok? You passed your user. We miss you. Please call collect or write home. Ted and Grace. Anyone who can help call Sharon, 864-1902.

REASONABLE questions examined and answered. No charge. Call Dave evenings — 534-4586

Natural childbirth classes will be starting Mid-July. Psychoprophylaxis method of natural childbirth. For information call 924-1759 or the Hall 963-0275.



Going to Atlanta 1st week in August. Room for 3 to share driving & expenses. VW. Call Lesley 924-9540.

2 chicks would like an easy going ride to Vancouver via Calgary. Stopovers — plan to take a week. Phone Chris 536-8969. Leaving August 14.

Free ride to Vancouver. Leaving about July 22. 487-8717, evenings.

Ride wanted to NYC or Conn. around July 9 or 10. Share driving and expenses. Phone Hamilton collect 544-1863.

Ride wanted to Syracuse N.Y. (en route to NYC) Friday July 9; Milton at 928-6185 or 929-0735.

Ride wanted to Denver. Anytime after 1st July. For a Mom & two kids 7 & 9. Karuna 964-7172.

Three people (1 child) need to get to Vancouver by August 7 share expenses & drive. Call Alan & Sue at (519) 824-1820.

2 girls want ride to beach any weekend in August Phone 9 am -4 pm. 622-1698 or 861-1786.



**BUY &**

**SEEK AND YE SHALL FIND!**

**SELL**

**CRAFTS**



Potter needs access to a wheel and kiln. Will buy, rent, borrow, or whatever. Also anyone or group interested in a co-op studio. 533-8679.

Woodcarving; customer order; 2-dimensional relief work - bracelets, pendants, etc. 60 Beverley St.

Getcher silk-screened T-shirts From Mike 'n' Martha. Best work in town, cheapest prices, too; official silkscreeners to Wachees and Guerrilla. 364-0539.

Craftsmen looking for buyers or work. Hydroponiums, domes, moccasins, stained glass windows, bicycle repairs, hand lithography, or whatever else you need. Phone Eugene nights at 248-4594.

The Wax Revolution. Master crafts, sculptured candles, organ lamps. Scott Bechtel 368-5784.

Craftsmen for street market. Contact Roger, 6 Trinity Sq.: 368-0188 after 8 p.m.

Woden boxes - makers of fine wood- en things - also minor house repairs. Call Charlie or Bryan at 368-5386.

Need a job? Work in gas bar, hotel, etc. No experience necessary. Room & board plus salary. In St. Catherine's. Phone 962-4877 or write Kathy at 86 Bedford Rd. Apt 3. Toronto 5.

Male 17, girl 18 desperately in need of a job. Will do anything legal capt selling Guerrilla. Phone 362-3355. Ask for Mark or Paula.

Wanted - babysitter for five year old long haired freak in the area of Huron St. Public School, probably for 1/2 days. Can pay a little bit. Call Connie or David at 534-9887 after 10pm or before 9am.

**NUDE FIGURE MODELS WANTED**  
NO EXPERIENCE, FOR PHOTO-GRAPHIC STUDIO. CALL KEN 491-8169 BETWEEN 9 AM - 12 NOON.

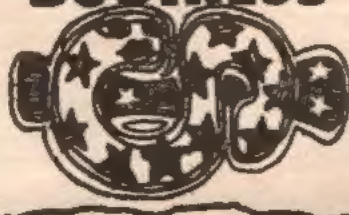
2 chicks looking for job as nude models. One's black and one's white (experienced) - 863-7752. Ask for Lenore.

Babysitter wanted for one year old while I'm out working. Bring your kid if you like. Lots of space. Central Phone Johanna at 533-4090.

Girls wanted for modeling. Hourly rates. Phone Peter - 537-6211.

Male teenager looking for part-time modeling - days only. 920-4426.

**BUSINESS**



**LET JOE TRUCK DO YOUR TRUCKIN**  
366-0193

GRAPHIC DESIGN & LAYOUT NEEDED? for reasonable remuneration, I will produce your INVITATIONS, ADS, ANNOUNCEMENTS, LEAFLETS, LETTERHEADS, TICKETS, BUSINESS CARDS, ETC. Call Doug Grant 923-7435.

A sociology grad for tutoring and to assist in essay writing. Private. Phone 864-1902 or write "S" c/o Guerrilla went ads, and leave message.

Only homophile book service in Canada. Wide selection: sexual theory, novels, plays, poetry. For catalogue Glad Day 65 Kendal Ave. Tor. 4

Dylon, cold-water dyes and Naz-DAR silk screen supplies at friendly discount prices - Michael 964-7709.

**FOR SALE**



Hand made human hair wig natural centre part below shoulder length light brown used only once 533-8697.

Antique "Bluebird" wringer washer - made in 1920 - excellent condition, best offer: 763-7429.

Van (Ford) good condition \$600 or best offer. Call 421-1548 evenings or 962-0653 daytime. Ask for pat or Linda.

Double bed with box spring \$30; Aladdin kerosine lamp \$25; fifteen files and rasps \$10 463-9852.

64 groovy spitfire. Real cool cat, certified, like about \$496. Chrome City 345 Eglinton W 486-1343.

65 Draft Dodge, no drag but has balls \$460 certified N47 503. Chrome city 345 Eglinton W 486-1343.

63 Fuckin Olds 8 blasts, black leather top, B18 41 \$350. Chrome City 345 Eglinton W. 486-1343.

67 baby Austin over 1000 mills, low mileage too, trucking to Vancouver \$795 certified. Chrome City 345 Eglinton W 486-1343.

66 Austin 1100 Atomic stereo. Must sell, need dope \$475 (559-938) Chrome City 345 Eglinton W 486-1343.

65 Model A real smokehead, electric trans. 31846. %850, Chrome City 345 Eglinton W. 486-1343.

63 Pontiac Peoples 8, electric roof, 5285E. 2c's and a quarter. Chrome City 345 Eglinton W. 486-1343.

62 Agnew Vauxhall no rust or other shit. 544-526, a real rip-off at \$125. Chrome City 345 Eglinton W. 486-1343.

61 Westminster, engine ripped off from Healy 3000. Overdrive for fast getaways 449-380 Real rip \$160. Chrome City 345 Eglinton W. 486-1343.

HEY TOM!!!! DID THIS FUCKER PAY FOR THESE TEN CLASSIFIED ADVERTISEMENTS OR ARE WE GOING TO BE PRINTING THE STOCK LISTS FROM SAM THE RECORD MAN AND EATONS NEXT????

**TYPESETTERS - YEP, HE DID!!**

For Sale: women's and some men's clothing: shirts, sweaters, pants, coats, dresses, bathing suits, lingerie, etc., etc. Sizes 7-13. Call 363-4872 or leave message for Lucy at 864-1904.

4 Sale - classical Guitars, good condition, good case, 925-6166. Leslie.

Coffe House for sale in Huntsville. For info write The Owl's Nest, 130 Main West, Huntsville, Ont.

Tent, stove, sewing machine, tape player, camera, furniture. 920-3971.

**ETC.**



Wanted to buy - accurate set of scales 763-7429.

Bike wanted - girl's 3-speed to get around the city. Also - a stereo plus speakers. Ask for Chris 536-8969.

Two man pup tents with floor needed. Reasonable condition. (Can't pay much). Phone 423-4969.

**FREE KITTENS 6 WEEKS OLD**  
HOUSE TRAINED  
531-1543 ASK DOUG OR CAROL

Fluffy Jane has baby kittens who need good homes soon. Call on Martha 293 Spadina 364-0539

ARE YOU A VICIOUS, VAIN - GLORIOUS AND VOLUPTUOUS VIRGO WHO CAN TYPE? if so, LUCKY 400! LUCKY US! CONTACT RUS OR WALTER AT GUERRILLA - 364-1902 ☆

New Morning needs a fridge (will pay small amount) - 368-1577.

Storage space wanted, donated for paper and bottles until picked up for recycling. 264-2725.

**THOG**

THOG will be video-taping Hemlet July 11, 12, 13, 14, 15, 17, 18 at the Bathurst St. United Church. Saturday the 17th will be a benefit for the South of St. James Town Tenants Association, to help them raise funds for their fight against eviction notices. Sunday the 18th will be a benefit for the Hall. Please contact the Hall at 863-0275 for reservations.

**THING**

**JOBS**  
WANTED: dishwasher. 5 years experience, P.M.D. required; minimum wages. Call Mr. Jones



Wanted - unattached girl to share my room with me for companionship. No cost. Call Leon in the mornings 537-6933.

JOBS????????????????

Driver wanted from July 14-Aug. 25 to pick up blind children from home, take to day camp and return home again. Need VW bus or station wagon - 1 hour in morning and 1 hour in afternoon, 5 days a week, \$200 for summer plus \$20 bonus if a day is not missed. Call Elaine or Sherry at CNIB 485-8644 ext.23.

2 women who put in ad for model last week, call Joe 466-5231.

**YOUR FRIENDLY NEIGHBOURHOOD UNDERGROUND WEEKLY**



**CAN BE PICKED UP at these places:**

**DOWNTOWN**

**BELOW DUNDAS**

Reid Books ..... 130 King W.  
Circle Sound ..... T-D Centre  
Lichtman ..... 112 York  
Youngs Books ..... 277 Young

**ABOVE DUNDAS**

Times Square ..... Yonge St.  
Dave Mason ..... Gerrard W. of Bay  
Used Books ..... 75 Gerrard W.  
Books and Gifts ..... 72 Gerrard W.  
Village Books ..... 29 Gerrard W.  
Little Andrews ..... 23 Gerrard W.  
Reids ..... 367 Yonge  
Third World Books ..... 70 Walton

**ABOVE WELLESLEY**

Olympia ..... 587 Yonge  
Book Centre ..... 675 Yonge  
Book Cellar ..... Charles Promenade

**YORKVILLE**

Grab Bag ..... Yorkville  
Zots ..... Yorkville  
Book Cellar ..... 142 Yorkville

**WEST OF UNIVERSITY**

DuPont Variety ..... 153 DuPont at Davenport

Rochdale ..... 2nd Floor Store  
SCM Bookstore ..... Rochdale  
Meyers ..... 320 Bloor W.  
Empire ..... 322 Bloor W.  
U. of T. Bookstore ..... U. of T.  
Whole Earth  
Natural Foods ..... McCaul St.  
Cosmic Egg ..... 25 Baldwin  
Yellow Ford Truck ..... 39 Baldwin  
Vanguard Books ..... 344 Queen W.

**SPADINA AND WEST**

Volume One ..... 427 Spadina below College  
Tel Aviv Restaurant ..... 440 Spadina below College  
Salesburg Smoke Shop ..... 273 College  
Ring Sound ..... Harbord and Spadina  
5th Kingdom Bookstore ..... 77 Harbord  
Oasis ..... 89 Harbord  
Whole Earth  
Truck Store ..... Roberts and Sussex  
Europe Record ..... 408 Bloor W.  
Jins Variety ..... 495 Bloor W.  
Grocery Store ..... 346 DuPont

**EAST OF CHURCH**

7th Sun ..... 87 Queen E.

**EAST OF JARVIS**

Avon Smoke Shop ..... 115 Gerrard E.

Variety & Food Market ..... Gerrard and Seaton  
Atlanta Smoke ..... Jarvis and Carlton  
PDM Grocery (Sackville & Amelle) (one below Wellesley)  
Chey Lima Milk ..... 466 Sherbourne near Wellesley  
Chucks Variety ..... 119 Wellesley E. East of Sherbourne

**WEST**

Red Spot ..... 607 Bloor W. West of Bathurst  
Friendly Store ..... 2853 Eglinton W. West of Keele

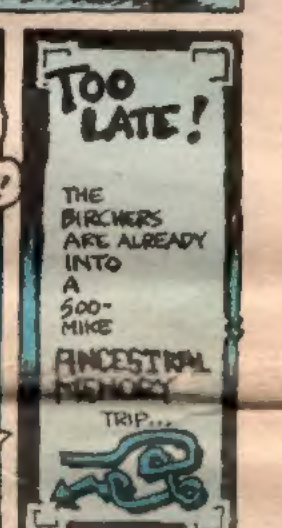
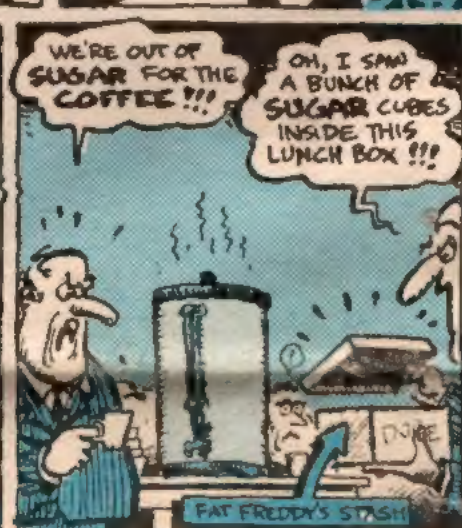
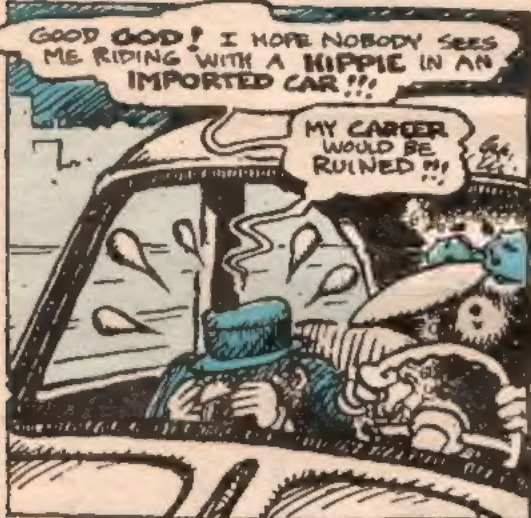
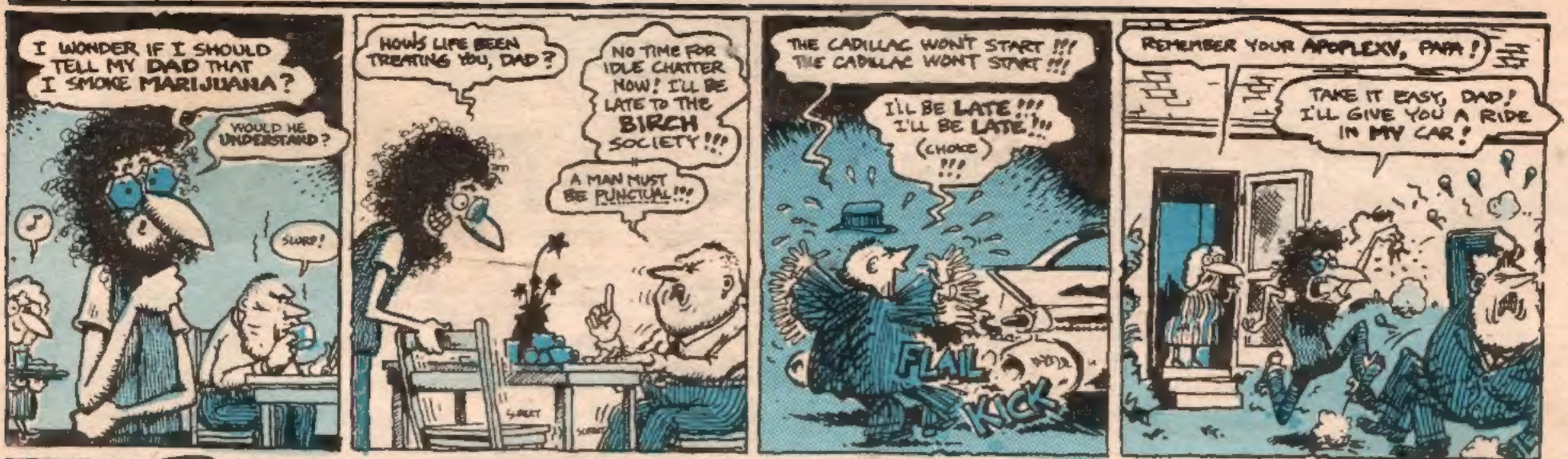
**EAST**

Lous Variety ..... 1111 Queen E. east of Pape

**NORTH**

Farrs ..... 1118 Yonge near MacPherson  
Buckley Books ..... 1108 Yonge  
Towne-Claire Pharmacy ..... 79 St. Clair E.  
Sherwood Smoke ..... 2547 Yonge near Brier Hill above Eglinton  
Sunnybrook Smoke ..... Eglinton & Bayview  
York U. ..... Bayview-Lawrence  
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